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*SUMMARY OF THE
CATHOLIC RELIGION*

REV. HENRY BORGMANN, C. SS. R.
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JOHN MURPHY COMPANY

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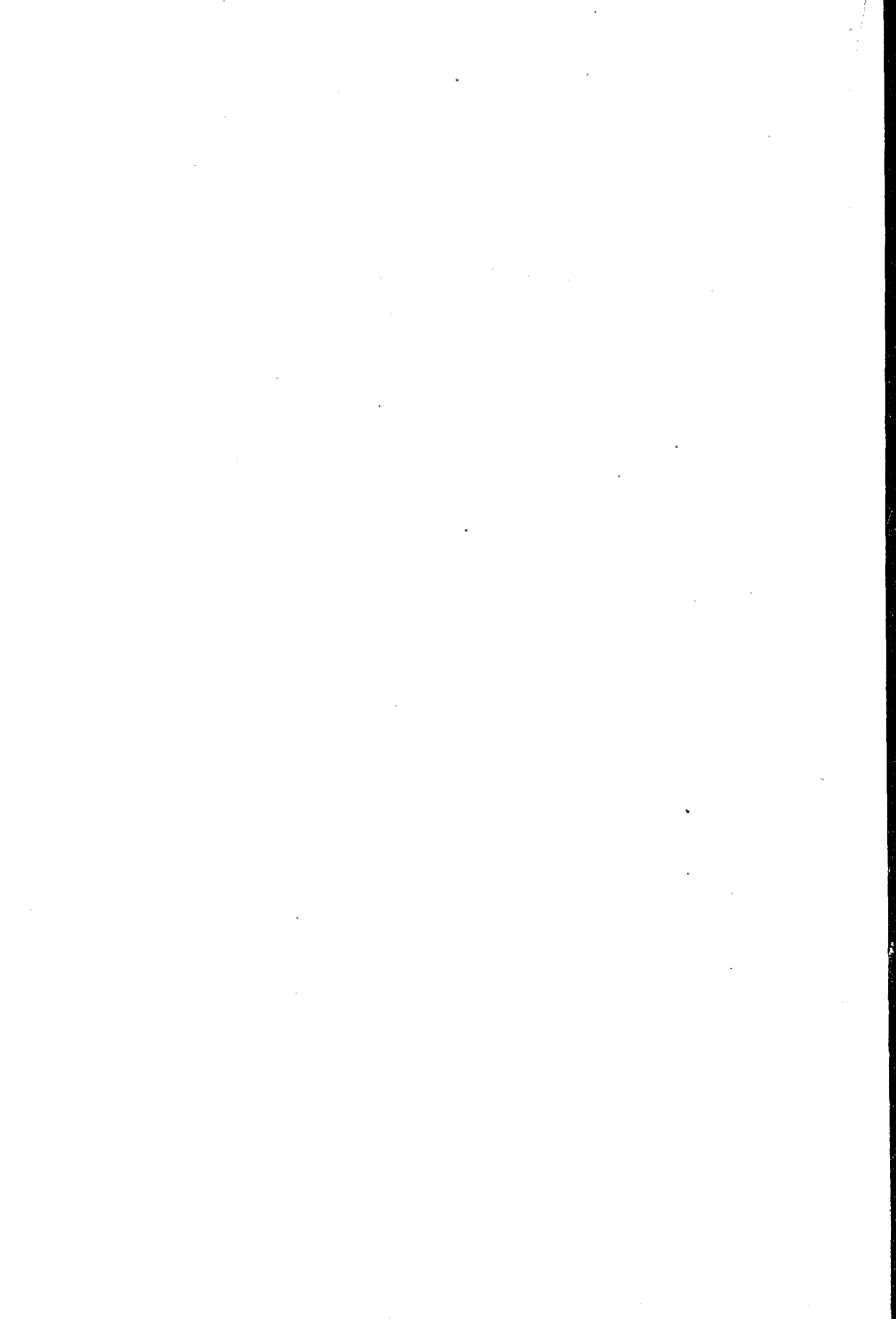
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FOREWORD

"The people are better instructed in the truths of faith by the annual celebration of our sacred mysteries, than by even the weightiest pronouncements of the teaching of the Church." These words of Pope Pius XI, contained in his encyclical, instituting the feast of the Kingship of Christ, are a reminder that the setting forth of Christian teaching by means of the liturgy, is as ancient as the Church, and will again prove fruitful, as it did in the ages of faith, if the people are made acquainted with the doctrinal and spiritual import of the Church's calendar and ceremonial. As a contribution to that instruction, we have ventured to add another handbook of Christian doctrine to the many excellent catechisms and manuals already in use.

Libica is intended as a book for the general reader as well as a text book for use in the class room. The general reader should first read Part 3 of each chapter. Then he will do well to take the Holy Bible and look up the texts referred to in each chapter of Part 2. He will thus acquaint himself with the Biblical foundation of the catechetical part. The use of the liturgical books is then to be taken up, as shown in Part 1 of the respective chapters. The Missal, the Breviary, and the Ritual are the liturgical books which contain the doctrine explained catechetically in Part 3.

The Church year, known also as the liturgical or ecclesiastical year, is an annual commemoration of the mysteries of our holy religion. The treatment of the catechetical matter, instead of following the usual course of the twelve articles of the Creed, the ten commandments, and the seven sacraments, is altered according to Libica, and the articles of the Creed and the sacraments are presented at that time of the year in which their commemoration is called for by the particular liturgical feast or season.

This method is therefore called Libica, a word which is formed from the first syllable of the words: LI-turgy, BI-ble, CA-techism. Libica takes the liturgical year as the guide of catechetical subjects. Thus is assured an intelligent observance of the church feasts and seasons, while the doctrine receives a living setting, which gives it interest and lends it the charm of a better understanding.

The advantage resulting from the Libican method is that it harmonizes the catechetical doctrine with the liturgical feasts and seasons. That such was the

intention of Holy Church originally, is evident from the fact that for ages, before the advent of the modern catechism, this Libican method was the one in use. Libica is, therefore, a return to the ancient and medieval method of teaching and impressing the doctrine of the Church. Every year the faithful follow the Church year. If they are well-grounded in the meaning of the doctrine which the Church year presents, they will observe the Church year more intelligently, and be in less danger of forgetting and of eventually neglecting their religion.

The pages are submitted as a summary of the doctrine of Holy Church in the spirit of complete submission to the teaching authority of the Church.

Morning and Night Prayers

Sign of the Cross

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Angelical Salutation

Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

Apostles' Creed

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Act of Faith

O my God! I firmly believe that Thou art one God in three divine persons, Father, Son and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths that the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

Act of Hope

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting through the merits of Jesus Christ, my Lord and Redeemer.

Act of Love

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Confiteor

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

Ten Commandments

1. I am the Lord thy God, Thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

Act of Contrition

O my God! I am heartily sorry for having offended Thee and I detest all my sins, because I dread the loss of heaven and the pains of hell; but most of all because they offend Thee, my God, who art all-good and worthy of all love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

Doxology

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. *Amen.*

May the divine assistance always remain with us. Amen.

And may the souls of the faithful departed through the mercy of God rest in peace. Amen.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Angelus

The Angel of the Lord declared unto Mary; and she conceived of the Holy Ghost. Hail Mary.

Behold the handmaid of the Lord; be it done unto me according to thy word. Hail Mary.

And the word was made flesh, and dwelt among us. Hail Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let Us Pray

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the incarnation of Christ thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection, through the same Christ *our Lord*. Amen.

Grace at Meals

Before

Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. *Amen*.

After

We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest forever. *Amen*.

My Jesus, Mercy!

Libican Syllabus of Christian Doctrine.

Week by week.

FIRST TERM

Whitsuntide (second half) until Advent

(Sept., Oct., Nov. — 12 weeks)

Note.—Regardless of the date when school term begins in September, the Topics for September must be so telescoped that the Church Triumphant concurs with the first week of November, and the Topics for October are not telescoped.

INTRODUCTION

		WEEKS
September	I. Religion in General. The Pater, Ave and Gloria.	1
	II. TWELVE ARTICLES of the CREED.	2
	III. TEN COMMANDMENTS.	3
	IV. SEVEN SACRAMENTS.	4
October	I. CHURCH MILITANT, IX Article.	5
	II. PRECEPTS of the CHURCH I, II.	6
	III. PRECEPTS of the CHURCH III, IV, V, VI.	7
	IV. SACRAMENTALS, Ceremonies.	8
November	I. CHURCH TRIUMPHANT and SUFFERING, IX Article.	9
	II. FOUR LAST THINGS, VII, XI, XII Articles.	10
	III. EXTREME UNCTION. How to assist the dying.	11
	IV. Christian Burial. Consecrated Ground.	12

SECOND TERM

Advent until Septuagesima Sunday. Adoration.

		WEEKS
Advent	I. CREATION, I Article, Fall of Angels.	13
	II. Fall of Man. Promised SAVIOR, II Article.	14
	III. MARIOLOGY. Seven Feasts: Im. Con., 8 Dec. Birthday, 8 Sep. Presentation, 21 Nov. Annunciation, 25 March. Visitation, 2 July. Candlemas, 2 Feb. Assumption, 15 Aug.	15
	IV. Birth of Christ. III Article.	16

Christmastide, Epiphany.

After	I. I Commandment.	17
	II. II, III Commandment.	18
	III. IV, V, VI Commandment.	19
	IV. VII, VIII, IX, X Commandment.	20

Note.—The lessons of the Ten Commandments are so condensed or spread out that they conclude the week before Septuagesima, so that the Topic of Sin and Vice begins promptly with Septuagesima.

THIRD TERM

Septuagesima until Easter. Propitiation.

REDEMPTION

		WEEKS
FORELENT:		
Septuagesima	SIN and VICE. Seven Capital Sins.	21
Sexagesima	Satisfaction human. Why crosses, trials, work, etc.	22
Quinquagesima	Satisfaction divine of Christ.	23
LENT		
	I. SACRIFICE of the MASS.	24
	II. HOLY EUCHARIST.	25
	III. PENANCE, X Article.	26
	IV. PENANCE, Indulgences.	27
PASSION.	Passion and Death of Christ. IV Article.	28
PALM.	Same. Holy Week and Easter. V Article.	29

FOURTH TERM

Easter until Whitsunday. Petition.

SANCTIFICATION

		WEEKS
EASTER	V Article. Baptism:	30
	I. Confirmation, Holy Orders.	31
	II. Grace, Merit, Glory.	32
	III. Three Theological, Four Cardinal Virtues.	33
	IV. Seven Gifts, Twelve Fruits, Beatitudes.	34
	V. Prayer. Rogations, Ascension, VI Article, Novena.	35
	VI. Holy Ghost. VIII Article, Works of Mercy.	36

*Whitsuntide (first half)**Whitsunday until Advent. Thanksgiving.*

Whitsunday	Matrimony.	37
Trinity		
	I. Most Holy Trinity. Signs of the Cross.	38
	II. Corpus Christi. Benediction, Visits, Genuflection.	39
	III. Graduation, Vocation, Work, Education.	40

JESUS, MARY, JOSEPH

Fourth Season of the Church Year

From Whitsunday to Advent—Season of Thanksgiving

CHAPTER I

FIRST WEEK IN SEPTEMBER

Part 1. Liturgy

To grasp the whole scheme of Liturgy, the student should read the Foreword, because it contains the key to the book.

Note 1. The purpose of these liturgical notes is to draw the attention of the student to the use of the Missal. There he will read not only the ordinary of the Mass, but also the proper, that is, those various parts which change from day to day in the course of the Mass. The proper expresses those various sentiments which are proper to the feasts and seasons of the Church year. The introduction to the Missal will be found a source of information and education. In order to find the place of any Sunday, consult the Church calendar. The rules according to which the Sundays and movable feasts are arranged, will be found in Appendix I.

Note 2. Read the proper of the Sunday. Familiarize yourself with the use of the Missal, and meditate on the words of the proper, in order to enter into the spirit of the feasts and fasts, as well as of the Sundays. There is a great wealth of thought found in the proper of the Mass, and they, who devoutly meditate on the same, will enter into the depths of divine wisdom. Consult Appendix II.

Note 3. Nativity of the Blessed Virgin Mary. Our Lady's Birthday, Sept. 8. One of the seven Ladydays. Read the proper of the Mass. See the manner in which the Holy Ghost would have you meditate on the mystery of the feast.



Part 2. Bible

In the second part of each chapter will be found a list of Bible passages. Each student should read at least a few of them and thus learn to appreciate

the spiritual treasures contained in the inspired pages of Holy Writ. See Appendix VI.

Religion in General

(1) Ps. 138. 6-10. (2) Jer. 23. 24; Rom. 11. 33-36. (3) Ps. 32. 4-6. (4) John 3. 33; Rom. 3. 4; I Cor. 1. 9. (5) Job 7. 17; Job 38. 2; Acts 17. 24. (6) Mark 16. 16; Ex. 20. 19; Deut. 18. 15. (7) Tob. 5. 1; Eccles. 4. 17; Eccus. 35. 7. (8) Rom. 1. 5; James 1. 22; I Peter 1. 22. (9) I Mach. 2. 19-22. (10) I Kings 12. 14, 15. (11) Ps. 105. 3; Ps. 127. 1; Prov. 1. 33. (12) II Cor. 10. 4, 5; Jer. 9. 24; John 1. 10. (13) John 6. 70; John 14. 7; Rom. 10. 3. (14) Rom. 12. 2; I Cor. 1. 21; II Cor. 2. 14. (15) Ephes. 1. 16-18. (16) Ps. 52. 3; Ps. 66. 2, 3; Wis. 13. 1. (17) John 1. 8; Osee 6. 3. (18) Rom. 15. 4; II Tim. 3. 16; Wis. 15. 3. (19) Job 36. 26; Eccus. 43. 29-36. (20) Ps. 150. 1-5.



Part 3. Catechism

Introduction. Modern catechisms treat first of the twelve articles of the Creed, next of the seven sacraments, and then of the ten commandments. Libica departs from this method and returns to the ancient and medieval one of treating these topics, as suggested by the current feasts or weeks according to the liturgical order. At the same time the Libican order of catechetical subjects shows a logical sequence, which tends to be practical and easily understood.

In the first part of Libica, a beginning is made with the consideration of religion in Chapter 1. Then follows Chapter 2, on the twelve articles of the Creed in general. The seven sacraments in general follow in Chapter 3, while the ten commandments in general form the matter of Chapter 4. These three subjects, Creed, sacraments, commandments, are the three chief portions of religious teaching. The separate articles of the Creed, as also the separate sacraments and commandments, are respectively made the subjects of other chapters and treated more fully in the course of the Church year, when their matter is called for in connection with the current liturgical feast or season.

In Chapter 5, the Church is considered, because she is the living exponent of religious teaching. The precepts follow in Chapters 6 and 7, because they are the canons of the Church. They complement the commandments of God and determine them in detail. The sacramentals and ceremonies then come up for consideration in Chapter 8, because of their connection with the Church.

After the month of October has been spent in the study of the Church

militant, the Church triumphant and the Church suffering are studied, in harmony with the feast of All Saints and the commemoration of All Souls at the beginning of November, Chapter 9. In union with these topics, the four last things, in Chapter 10, come under our consideration. Chapters 11 and 12, on Extreme Unction and Christian burial, complete the course for this term.

Thus is harmony established between the catechetical chapters and the current liturgical feasts and seasons. Chapter opens upon chapter like so many halls in a palace, walking through which there is observed a development of parts which complement one another. The autumnal days lend themselves to these serious considerations. Thus nature and liturgy combine to impress upon the mind those doctrines of Holy Church, which otherwise are treated out of their settings. Drilled year after year in this method, the minds of the young will be so imbued with the fundamental teachings of Holy Church, that each recurring year will impress these doctrines. It is better to learn less and remember more, than to learn more and remember less. Man needs but a little knowledge. This knowledge should, however, be complete and should be a living and a livable knowledge. Such is the aim of Libica.



Religion. Pater Noster, Ave Maria, Gloria Patri, Sign of the Cross

Religion is a virtue by which we acknowledge our dependence upon God through voluntary acts of worship.

God made all things for His own glory. All things in heaven and on earth give glory to God, each in its own way. Man gives glory to God chiefly by means of religion.

There can be but one true practice of religion, because God, being one, cannot contradict Himself. God made known to mankind from the beginning how to give Him glory. This He did in revelation. There are three revelations: the primitive revelation, which contains the truth revealed to man in Paradise; the Mosaic revelation, made through Moses and the prophets; and the Christian revelation, made through Jesus Christ, the incarnate Son of God, and completed by the Holy Ghost on the first Christian Pentecost. St. Paul refers to these sundry revelations when, writing to the Hebrews, he says: "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world." Heb. 1:1-2.

History shows that the Catholic Church was founded by Jesus Christ, the Son of God. History gives us the story of the Catholic Church from the time

of Christ down to the present day. The one long and unbroken line of Supreme Pontiffs, from St. Peter to the present reigning Holy Father, combined with the history of the Christian era centering about the person of the Sovereign Pontiffs, is proof positive of the continuity of Apostolic succession in the Catholic Church, a characteristic mark to be found nowhere else.

All other religions are false, because they were founded by man and not by God. The so-called Christian Churches, the Oriental and Protestant sects, owe their origin to secessions from the original Catholic Church, which now flourishes as the Holy Roman Catholic Apostolic Church. They all err in rejecting one or more teachings of Christ and in being separated from that union with Jesus Christ, which is maintained in the true Church through submission to the Pope, the representative and vicar of Jesus Christ.

We are placed here on earth to give glory to God by learning His revelation, by obeying His word, and by living according to His teachings. We are not here to heap up riches for the mere enjoyment of this earthly life, giving little or no thought to the life that is to come. Nor is it our aim to consume our years in comfort and luxury, seeking naught but our ease and pleasure. We are here on earth for a noble purpose. God has given to every man the ways and means of learning what this purpose is. The Gospel of Christ is preached everywhere. It is within the reach of all. It is the voice of God in the Christian revelation, and it is the duty of every one to hear it and to follow it.

The summary of divine revelation is to be found in the Creed, the commandments, and the sacraments. The Apostles' Creed is a short summary of this Christian revelation. It contains the chief teachings of Jesus Christ, which together with God's complete revelation are to be found in the Bible and in Tradition. The Bible is the written revealed word of God. Tradition is the unwritten revealed word of God, handed down from age to age in the Catholic Church. History proves that there has been nothing added to or subtracted from the Catholic Bible and Catholic Tradition.

What has been always and everywhere and by all held as Catholic doctrine is today held and taught in the Catholic Church. The Catholic Church is the one and only divinely authorized agent appointed to explain and teach the Bible and Tradition. This she does in the same sense and spirit in which she has explained them through past ages everywhere in Christendom. Never has the Church been found untrue to her divine commission. Today and unto the end of time will Holy Church be faithful to her divine commission, teaching all things which Jesus Christ authorized her to teach.

In the beginning, God implanted in the heart and mind of man the sense of right and wrong. The ten commandments are a short statement of the rights

of God and the duties of man. To Moses God revealed the ten commandments on Mount Sinai, not as something new, but as the natural law written on tablets of stone and promulgated for all time. Christ gave the ten commandments a new divine approval when He said: "If thou wilt enter life, keep the commandments."

To keep the commandments unto eternal life, the grace of God is necessary. Grace is given through the seven sacraments, through the sacrifice of the Mass, through the devout use of the sacramentals, and through prayer. Without grace it is impossible to please God, because only in the state of grace are we in union with God. Only by living in the state of grace can we offer to God that glory which is His due. Those who live in sin are separated from God here on earth. This separation lasts as long as they remain in the state of sin. Should they die in that state, then the separation from God will endure throughout eternity; for living and dying rebels to God, they are cast off forever. This eternal loss of God is called damnation. Yet no one is lost who is truly repentant and who does what he can to return to God and to give Him glory, which it is the bounden duty of all creatures to render to their Creator.

In what prayers do we find the chief teachings of the Church? In the Pater Noster (the Our Father), the Ave Maria (the Hail Mary), the Gloria Patri (the Glory be the Father), also called the lesser doxology, and in the sign of the cross.

The Lord's Prayer, as the Our Father is called, because its Author is our Lord Jesus Christ, consists of seven petitions. These are:

1. Our Father, who art in heaven, hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done on earth as it is in heaven.
4. Give us this day our daily bread;
5. And forgive us our trespasses as we forgive those who trespass against us;
6. And lead us not into temptation;
7. But deliver us from evil. Amen.

The Lord's Prayer is to be found in the Sermon on the Mount as recorded in the Gospel of St. Matthew, 6:9-13.

The Hail Mary consists of three parts, each part of three phrases:

1. Hail Mary—full of grace—the Lord is with thee;
2. Blessed art thou among women—and blessed is the fruit of thy womb—Jesus.

3. Holy Mary, Mother of God—pray for us sinners now—and at the hour of our death. Amen.

The Hail Mary is called the Angelic Salutation, because the first words of the prayer were uttered by the archangel Gabriel. The second part was spoken by St. Elizabeth to our Lady when the latter visited her. The third part was added by the Church in later ages.

A doxology is a prayer of praise. There are two doxologies: the greater, which is said at Mass, beginning with the words: "Gloria in excelsis Deo"; the lesser, which says: "Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." At these words, do not sign yourself with the cross, but bow your head in adoration of the Blessed Trinity.

The sign of the cross is made in token of our religious profession. The words are: "In the name of the Father and of the Son and of the Holy Ghost. Amen." See Chapter 38, part 3.

The four ends and objects of religion are adoration, propitiation, petition, and thanksgiving.

By adoration we give glory to God for our creation, redemption, and sanctification. By propitiation we do penance for sin and for the overcoming of our vices, thus making satisfaction to God in order to give Him glory. In our petitions we ask God for those graces of soul and favors of body which we require in order properly to glorify Him. Thanksgiving is here on earth and in heaven that sublime privilege whereby we offer glory to God for His goodness.

In the course of the Church year there are four seasons. In each of them one of these four ends of religion is particularly emphasized by Holy Church. We adore God especially in the first liturgical season, from Advent to Septuagesima. The season of penance and propitiation extends from Septuagesima to Easter. From Easter to Whitsunday we make petition of our risen Savior; for we are once more reconciled to our heavenly Father, and He will lend a gracious ear to our petitions through the risen Lord Jesus Christ. Note how the Church would have us make our petitions to God through our Lord Jesus Christ: "Through Christ our Lord." From Whitsunday to the end of the Church year, about half the entire year, is the season of thanksgiving, because thanksgiving is our greatest and holiest duty here and hereafter. Nothing gives greater glory to God than sincere and devout thanksgiving.

Sayings of the Fathers. See Appendix XI.

"As a ship without a rudder is tossed on the seas, so is our reason without faith made the sport of every false theory." St. John Chrysostom.

"He is not a Christian who fears to die for the truth." St. Cyril.

"Faith, united with love, is the faith of a Christian; faith without love is the faith of the devil." St. Augustine.

"This is the Catholic faith, which except every man believe faithfully and firmly, he cannot be saved." Athanasian Creed.

Supplementary Reading from the Catholic Encyclopedia

See Appendix X

Religion, XII-738d	1. Attributes of God, 612d
Dogma, V-89a	a. Infinity, 612d
1. Definition, 89a	b. Unity, 613d
2. Division, 89d	c. Simplicity, 614a
3. Objective Character, 90a	2. The God of Revelation, 615c
4. Dogma and the Church, 90c	3. Existence of God, 615d
5. Dogma and Religion, 91a	Pater Noster (the Lord's Prayer), IX-
6. Dogma and Science, 91b	356a
Christianity, III-712a	Ave Maria (Hail Mary), VII-110d
Mystery, X-662b	Gloria Patri (Lesser Doxology), V-
God, VI-608a	150b

Note. The letters (a, c, b, d) indicate the four quarters of a given page.

CHAPTER II

SECOND WEEK IN SEPTEMBER

Part 1. Liturgy

Note 1. Place the Sundays preceding and following. Read the proper of the Mass devoutly and attentively. As the bee does from the flower, so should you extract the honey for your soul from the brief but beautiful sections known as the proper of the Mass and office. Here in past ages numberless holy souls have found that inspiration which exalted them before God. Here you also come into harmony with Holy Church, which in the liturgy expresses her sublime mission of giving glory to God. Here too you will find the peace of soul which you seek and which elsewhere you look for in vain. Thus you join in that grand chorus of angels in heaven and of the elect on earth, constantly rising like a cloud of incense before the Great White Throne. "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." Apoc. 8:4.

Note 2. Holy Rood Day, Sept. 14. The Holy Rood is the Calvary group, consisting of the Crucified Christ, Our Lady standing under the cross and St. John. The Holy Rood stood on the rood-beam, which was supported by pillars rising from the communion rail. Beam and rail were enclosed with wide open screen work. This was the roodscreen. Read the proper of the Mass and office of Holy Rood day.

Note 3. The first Wednesday after Holy Rood Day is Ember Day. See Chapter 15, part I, note 3.

Note 4. Feast of the Seven Sorrows of Our Lady, Sept. 15. Read the proper of the Mass and office. The seven sorrows of Our Lady are: 1. The prophecy of Simeon; 2. The flight into Egypt; 3. The three days' loss of Jesus in the Temple; 4. Our Lady meeting her Son carrying the cross; 5. The Crucifixion of Jesus; 6. The taking down from the cross; 7. The burial of Jesus. Read the proper of the Mass and office. Take special note of the sequence *Stabat Mater*, one of the greatest poems of all ages.



Part 2. Bible

Twelve Articles of the Apostles' Creed

(1) Rom. 10. 9; I Tim. 6. 12-14. (2) Heb. 13. 15; I John 4. 15; Mark

8. 35. (3) Deut. 32. 39; Ps. 18. 1; Wis. 13. 1, 2. (4) Is. 40. 28; Is. 41. 4; Is. 46. 6. (5) Gen. 1. 1.; Ex. 20. 11; II Esdr. 9. 6. (6) Ps. 8. 4; Ps. 18. 2; Ps. 23, 1, 2. (7) Ps. 73. 16, 17; Wis. 9. 1; Wis. 11. 18. (8) Jer. 27. 5; Bar. 3. 32-35. (9) Ps. 135. 3-9. (10) Zach. 2. 10-12. (11) Dan. 9. 24-26. (12) Is. 9. 2-7. (13) Is. 7. 14, 15; Mich. 5. 2. (14) Is. 11. 2-5; Is. 42. 1-9. (15) Is. 52. 13-15; Dan. 7. 13, 14. (16) Is. 40. 3; John 1. 1; John 20. 28. (17) Ps. 103. 30; Ps. 142. 10; Wis. 1. 7; Mat. 28. 19. (18) I Cor. 2. 10, 11; I John 5. 6, 7. (19) John 14. 16; Acts 13. 2; Eph. 4. 11-14. (20) Mat. 5. 12; Luke 22. 29, 30; John 11. 25, 26.



Part 3. Catechism

The Twelve Articles of the Apostles' Creed

A creed is a short formula of the teachings of the Church. There are several Creeds. Those in common use are the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. The Nicene Creed is said at Mass after the Gospel; the Athanasian Creed is recited at times in the divine office. The Apostles' Creed is the most commonly known. It contains the teachings of the twelve Apostles, and hence it is called after them.

The Apostles' Creed is divided into twelve articles, as follows:

1. I believe in God the Father Almighty, Creator of heaven and earth.
See Chapter 13.
2. And in Jesus Christ, His only Son, our Lord. See Chapter 14.
3. Who was conceived by the Holy Ghost, born of the Virgin Mary. See Chapter 16.
4. Suffered under Pontius Pilate, was crucified, died, and was buried. See Chapter 28.
5. He descended into hell, the third day He arose again from the dead.
See Chapter 29.
6. He ascended into heaven, sitteth at the right hand of God the Father Almighty. See Chapter 35.
7. From thence He shall come to judge the living and the dead. See Chapter 10.
8. I believe in the Holy Ghost. See Chapter 36.
9. The Holy Catholic Church, the communion of saints. See Chapter 9.
10. The forgiveness of sin. See Chapter 26.
11. The resurrection of the body. See Chapter 10.
12. And life everlasting. Amen. See Chapter 10.

God is a pure spirit infinitely perfect.

We know that there is a God, both from reason and from revelation. Reason tells us that what is, is made and is made by some one. Nothing makes itself. Of nothing, nothing springs into being. If I find a watch and pick it up and examine its mechanism, I conclude that some one has made that watch. It could not make itself. Its complicated parts prove that some intelligent agent produced it. All its parts working in unison show the purpose for which it was made, to keep time. Who made nature? Who made the sun and moon and stars? Who made this earth with its countless mysteries? Who made all things and framed laws for them according to which they exist and operate? It is God. Reason tells us that some infinite intelligent agent is the maker of all things.

All nations have believed in God. Among all nations, savage as well as civilized, the idea of God as Creator and Ruler has always been professed. In fact, it is inborn in man. Unbelief is artificial and forced for a purpose among unbelievers. Only those who do not want God, who refuse to obey Him, declare that there is no God.

The human conscience dreads evil on account of its consequences. One of the dire consequences is the reparation which must be paid to an outraged God. The rebellion against God on the part of our first parents has left a serious wound in every human heart. This rebellion manifests itself particularly in the denial of the existence of God. But the idea of God is so deeply imbedded in the human breast, that even though the unbeliever assert that despair is a stranger to him, he cannot enjoy peace of mind and heart. For a while he may put out of his life all fear of an offended God, but all the more terribly does the punishment of unbelief smite him, when the hour of reckoning strikes.

We also know from revelation that there is a God. God has not abandoned mankind. He has revealed Himself. Not only through the primitive and Mosaic revelations do we know God, but especially through the Christian revelation. The Holy Roman Catholic Church comes down through the ages as the continuous miracle of this Christian revelation. In spite of all the powers of hell arrayed against her, she pursues her course through the centuries triumphant over all her enemies, because she is the work of God, the living witness not only of God's fidelity but of the truth of His revelation made through Jesus Christ.

We cannot know the nature of God Himself, for we see Him as it were in a mirror through His works which reveal His attributes. The attributes of God are those divine perfections which we affirm of God. Thus we say that God is almighty, all-knowing, all-merciful, all-holy, etc. These attributes of

God are manifested to us through the whole course of our life. Furthermore, God is eternal; He had neither beginning nor will He have an end. God is infinite; He is everywhere, endlessly beyond this vast creation and everywhere within this creation.

God in His providence cares for all His creatures. He governs all things wisely and sweetly, making all things issue to the welfare of those who love Him. The contemplation and study of the visible universe around us reveal this marvelous providence of God over the works of His hands. He gives to each of His creatures according to its nature what is necessary for the preservation of its being and the working out of its destiny. If evil and misfortune exist in the world, and who will deny it, they come from the creature and not from God. The perverse will of man and the consequent revolt against God is the cause of all the evils that afflict the world. But God can and does draw good out of evil. In this we behold the most wonderful manifestation of His wisdom and providence. By His all-powerful grace and the teaching and example of His incarnate Son, our Redeemer, we, frail and sinful creatures, are enabled to resist evil, to triumph over our perverse nature, and to convert the trials, temptations, and crosses of our earthly life, which are the fruits of sin, into a means of penance and expiation for sin and instruments of sanctification.

In God there are three divine Persons, Father, Son, and Holy Ghost. This great mystery will be treated at length in Trinity Week, Chapter 38.

The Apostles' Creed is divided into twelve articles. The first article treats of God the Father. The next six articles tell of God the Son. The other five articles instruct us with regard to the Holy Ghost. The truths contained in the Apostles' Creed have been revealed to us by God, some in primitive revelation, others in Mosaic revelation, others again in the Christian revelation. These twelve articles answer our great quest for divine truth. Those who refuse to accept these truths continue ever in darkness and in ignorance of the things of God and of the soul. "Ever learning, and never attaining to the knowledge of the truth." II Tim. 3:7.

Truth is unchangeable, while error is always new and shortlived. Many modern philosophers and scientists have rejected the tenets of Christian revelation and the precepts of the Gospel for the newest errors of the day. These errors, which now hold sway, will in turn be rejected and new ones will crop up. But the Apostles' Creed, which comes down to us from the dawn of Christianity, will continue until the end of time as the summary of Christian revelation, the enduring monument of revealed truth, the everlasting covenant between God and man.

It is a salutary Christian act to recite the Creed daily, and to call to mind

the truths of faith and the goodness of God, as recorded in the Creed. There the troubled mind finds light and the weary heart finds hope and rest, without which life sooner or later becomes an agony. To live in this vale of tears and not to know how to live or why we are living, begets a discontent which only too frequently leads to unbelief and despair. To possess the truth of God in its fulness is to possess life in abundance, peace, calm, and a holy joy that nothing earthly can give and that is a foretaste of the heavenly joy to come. The devout recitation of the Apostles' Creed awakens these noble sentiments.

Sayings of the Fathers:

"The Apostles' Creed strengthens the faithful, supports the perfect, comforts the pilgrim through life, sustains the persevering, crowns those who have reached the end of their journey at death." St. John Chrysostom.

"Write the Apostles' Creed in your heart and say it every day. Before you lie down to sleep or rise to go abroad, arm yourself with the Apostles' Creed." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Creed in General, IV-478a

1. Creed in Liturgy, 479a

2. In Baptism, 479b

3. In Mass, 479b

4. In Divine Office, 479c

Apostles' Creed, I-629c

1. Origin, 629d

2. Old Roman Creed, 631b

3. Articles of Creed, 631c

4. Use and Authority of Creed,
632a

Nicene Creed (in Mass), XI-49b

Athanasian Creed (at prime), II-33c

Tradition, XV-6c

Christian Doctrine, V-350

CHAPTER III

THIRD WEEK IN SEPTEMBER

Part 1. Liturgy

Note 1. Read the proper of the Mass and office of this Sunday. Try to find the one idea running through the proper. Meditate on it and you will observe that gradually the idea will stand out clearly in your mind. Every combination of the proper of the Mass contains one fundamental idea. It is by attentive reading and deliberate pondering over it that the deep gives up its treasures. Then they are all the more enjoyed. "I will meditate on thee in the morning, because thou hast been my helper, and I will rejoice under the covert of thy wings." Ps. 62:7, 8.

Note 2. St. Matthew, Apostle and Evangelist, Sept. 21. The four Evangelists wrote the life of Our Lord Jesus Christ. These lives of Christ are called the Gospels, that is, good spell, or good story, good tidings. Such is the meaning of the Greek word *euangelion*, or the Latin *evangelium*. Hence the words "evangel, evangelize." The four Evangelists are thus recorded in an old rhyme:

Matthew, Mark, Luke, and John,
Bless this bed I lie upon.

St. Matthew wrote the life of Christ the Teacher. He is represented in art as a bearded man with a boy beside him, a pupil learning. St. Mark wrote the life of Christ the King. The lion, symbol of royalty, is his symbol. St. Luke wrote the life of Christ the High Priest. The ox is his symbol, because the ox was sacrificed. The eagle is the symbol of St. John, because he wrote the life of Christ the Incarnate God. The eagle soars highest of all winged creatures. Thus did St. John soar above the other Evangelists. These four symbols were foretold by the prophet Ezechiel. Read the first chapter of his prophecy.

Note 3. Ember Days. See Chapter 15, part 1, note 3.



Part 2. Bible

Ten Commandments

(1) Ex. 19. 1-5. (2) Ex. 19. 6-10. (3) Ex. 19. 11-15. (4) Ex. 19. 16-20. (5) Ex. 19. 21-25. (6) Ex. 20. 1-5. (7) Ex. 20. 6-10. (8) Ex. 20.

11-15. (9) Ex. 20. 16-20. (10) Ex. 20. 21-26. (11) Deut. 6. 6-9. (12) Deut. 11. 18-20; Deut. 4. 5, 6; Deut. 10. 12, 13. (13) Gen. 4. 7; Deut. 30. 11-14. (14) I John 2. 3-6; Ps. 1. 1-3. (15) Ps. 18. 8-12. (16) Deut. 30. 19, 20; Tob. 4. 23. (17) Ps. 111. 1-11. (18) Wis. 3. 1-8. (19) Prov. 14. 11; Prov. 15. 16; Prov. 20. 7; Prov. 21. 21; Prov. 29. 18; Eccles. 14. 1. (20) Eccles. 14. 22-27.



Part 3. Catechism

The Ten Commandments in General

The ten commandments of God are the constitution of the human race. All civil constitutions, whether ancient or modern, are based on God's ten commandments, because they are the universal moral law written in the conscience of every man. They outline the rights of God and the duties of man. These rights of God and these duties of man are based on reason. They constitute what is known as the law of nature. They are known alike to savage and civilized nations. History has yet to show a tribe, a race, a people, that was ignorant of the fact that murder, adultery, lying, disobedience to parents, theft are opposed to reason and man's nature. Authentic history, therefore, confirms the statement that in substance at least the ten commandments were known and observed from the beginning of the human race.

When, then, God gave to Moses the ten commandments, inscribed on tablets of stone, He did not promulgate a new law. He merely confirmed in a most solemn manner the law of nature and gave a clearer definition and exposition of those rights and duties which were known from the beginning.

The ten commandments therefore continue and will continue to the end to be the basic law of Christianity. Our divine Redeemer made this clear when He said: "If thou wilt enter into life, keep the commandments." Matt. 19:17.

The ten commandments are:

1. I am the Lord thy God; thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

"Decalogue" is a word derived from the Greek and means "ten words." It is another name for the ten commandments. The ten commandments are found in the Bible, Exodus 20 and Deuteronomy 5. These two versions of the Decalogue amplify each other. In neither version is a numbering from one to ten found. There are two different methods of numbering the ten commandments. The Church adheres to the method of numbering which was established in the early ages among the Christians who followed the rendering of St. Augustine. The other method of numbering makes two commandments of the first, and one of the last two. Since the usual numbering makes two of the sixth and seventh commandments, forbidding adultery and theft, it seems more reasonable to divide the sins in thought, expressed in the ninth and tenth commandments in the same manner, thoughts of adultery and thoughts of theft.

It is a salutary practice to recite the ten commandments at least once a day, lest we forget these most important laws of God. They serve as an excellent means of examining our conscience morning and night. Their daily recitation, moreover, affords us a help to observe them in the most minute detail. As the supreme rule of life, they should be on our lips and in our hearts constantly. Therefore, the importance of reciting them daily and considering their meaning as to our daily conduct.

The ten commandments are arranged in two tablets. The first tablet contains the three commandments which outline our duties to God. The other tablet bears the other seven commandments, which comprise our duties to our fellow-man. In the first three commandments, God demands our worship, reverence, and service. The fourth commandment inculcates our duty to our parents and superiors. The fifth commandment protects life; the sixth and ninth guard purity; the seventh and tenth secure property; the eighth safeguards our truthfulness and honor.

Holy Church is the interpreter and custodian of the ten commandments. She was established by God to be our teacher, our spiritual ruler, and our guide to eternal glory.

God gave the law. He also delegated the authority to interpret His law and to judge accordingly. In the Mosaic dispensation, the right of interpretation and judgment resided in the High Priest and his council, known as the Sanhedrin. Christ, the Founder of the Church, gave this power to the Apostles and their successors, the Popes and Bishops. Theirs is the right and duty to interpret the Law of God and teach the nations its meaning.

If no such infallible authority existed on earth, it would follow that every man would be a law unto himself; that every individual would live according

to his own private interpretation of the Law. Who does not see that conflict, disunion, and chaos would be the result?

Today we see the Catholic Church standing alone in upholding and sustaining the commandments of God. Heresy has denied the doctrine and challenged the law. Multitudes of men ignore and mock those laws, the divine standards of right and wrong by which God will judge men on the great day of reckoning. Hence it is that Holy Church raises her voice unceasingly and calls out to individuals and nations: "Keep God's commandments."

All things are created to give glory to God by fulfilling His will. Man fulfills the will of God by keeping the commandments. The commandments define what is right and what is wrong. Reason itself demands that man observe the ten commandments; and in this, reason agrees with revelation. Faith teaches that those who do not keep the commandments and die impenitent shall be condemned to eternal torment; on the contrary, that those who keep the commandments or those who have done penance after transgressing them, shall receive life everlasting. To the young man who asked: "What good shall I do that I may have life everlasting?" Christ replied: "If thou wilt enter into life, keep the commandments." Mat. 19:16, 17.

Religion consists in knowing and believing the truths which God has revealed and in doing what He has commanded. The truth is summarized in the Creed; the good is defined in the ten commandments. In the sacraments are found those channels of grace, without which we can neither believe the truth by faith, nor accomplish what we are commanded to do. Hence the necessity of understanding the Creed, the Commandments, and the sacraments.

Sayings of the Fathers:

"God does not command that which is impossible, but when He commands, He admonishes us to do what we can, and to ask His assistance in what we cannot do." St. Augustine.

"So that men may find no excuse, there was written on stone what they would not read in their hearts." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Commandments of God, IV-153b

Decalogue, IV-664c

Moses, X-596a

Mt. Sinai, XIV-11d

Injustice, VIII-10c

Divine Law, IX-71b

Evangelical Counsels, IV-435d

Morality, X-559a

Duty, V-215a

Conscience, IV-268b

1. Name, 268b

2. Origin, 268b

3. What Conscience is, 269b

4. The Philosophy of Conscience,
269c

5. Conscience in its Working, 272d

CHAPTER IV

FOURTH WEEK IN SEPTEMBER

Part 1. Liturgy

Note 1. Read the proper of the Mass. Bear in mind that we are at present in the fourth season of the Church year, a season that begins on Whitsunday and closes with Advent. It is the season of thanksgiving, extending over half the year. The greatest glory given to God consists in thanksgiving. There is a note of gratefulness running through all the propers of this season. "Always rejoice. Pray without ceasing. In all things give thanks." II Thess. 5:16-18.

Note 2. Michaelmas, Sept. 29. Mass days, holy days of obligation. Hence such names as Michael-mass-day or Michaelmas, Christmas, Candlemas, Martinmas, Marymas, Bartlemas, etc. Mi-ca-el is Hebrew for "Who like God! Who is like to God!" "There was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels. And they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth and his angels were thrown down with him." Apoc. 12:7-9. In art St. Michael is represented slaying the dragon, or else with sword and shield, or with a pair of scales, the symbol of justice.



Part 2. Bible

Seven Sacraments

(1) Prov. 9. 1-6. (2) Ps. 22. 1-6. (3) Gen. 41. 1-5. (4) Deut. 28. 7-12. (5) Ex. 40. 22; Zach. 4. 1, 2. (6) Apoc. 1. 12-13; Apoc. 5. 6. (7) Is. 30. 26; Gen. 49. 26. (8) Ephes. 1. 3-10. (9) Deut. 30, 18-20; Prov. 8. 18, 19. (10) Ps. 103. 24; Ps. 111. 3; Is. 45. 3. (11) Is. 35. 6; Zach. 14. 8; Deut. 29. 29; (12) Num. 8. 1-3. (13) *Effects of Sacraments*, Ps. 36. 37; Ecclus. 18. 22; Mat. 5. 48. (14) Job 8. 6; Ps. 96. 11, 12; Ps. 106. 42. (15) Ps. 111. 4; Ps. 139. 14; Prov. 2. 7; Prov. 12. 2. (16) Prov. 14. 11; Prov. 14. 14; Prov. 15. 19; Ecclus. 11. 24. (17) Ecclus. 39. 32; Mat. 25. 21; Gen. 17. 1; Lev. 11. 44. (18) Lev. 20. 7; Deut. 7. 6; Mat. 19. 21; Rom. 12. 2. (19) I Cor. 12. 31; I Cor. 14. 20; I Cor. 15. 58; II Cor. 7. 1. (20) Rom. 8. 35-39.

Part 3. Catechism

The Seven Sacraments

A sacrament is an outward sign of inward grace instituted by Jesus Christ.

As Christ chose to become man and to take upon Himself a mortal body, so also He chose to make material things the instruments of His graces. He made water the matter of Baptism; olive oil the matter of Extreme Unction. The invisible soul is enclosed in the visible body, and invisible graces are enclosed in bodily things.

The matter of the sacraments is a sign of the grace conferred by the sacrament. Thus water cleanses; the water of Baptism washes the soul clean of sin. Bread feeds and nourishes us; the living Bread of the Holy Eucharist feeds and nourishes the soul in Holy Communion.

That the sacraments were instituted by Jesus Christ is evident from the Bible and the continuous tradition of the Church. That they confer grace is evident too from the words of Christ and from the constant and unerring teaching of the Church.

There are seven sacraments:

1. Baptism, Chapter 30.
2. Confirmation, Chapter 31.
3. Holy Eucharist, Chapter 25.
4. Penance, Chapter 26.
5. Extreme Unction, Chapter 11.
6. Holy Orders, Chapter 31.
7. Matrimony, Chapter 37.

Holy Church has taught from the beginning that there are seven sacraments. She teaches it today and she will teach it until the end of time. The Church cannot betray the trust of Christ. She has been the unfailing guardian of the deposit of faith through all the ages. Never has she surrendered the truths confided to her by her divine Founder. In the course of the centuries there rose false prophets, schismatics, and heretics, who taught differently from the age-old doctrines of the Church, but she continued her course unaltered. Today Holy Church stands united throughout the world in doctrine and practice, while her enemies who challenge her teaching, her practices, and sacraments, are hopelessly divided among themselves, and drifting slowly but surely afar on the sea of doubt and unbelief.

We can little appreciate in our peaceful times the struggles of the Church to maintain and preserve her seven sacraments. Mighty princes and parliaments set in motion their entire political machinery to destroy belief in this

or that sacrament. The Protestant Revolt of the sixteenth century, backed by the powers of great states and governments, stood up against this doctrine. Whole nations were torn from Christian unity in the controversy whether there were seven or two sacraments. Today these same apostate nations are not only without the saving grace of the seven sacraments, but even Baptism and the Lord's Supper have largely fallen into disuse among them.

Through the channels of grace numberless souls are saved. When modern civilization shall have passed into history, as did the ancient civilizations, Holy Church will still proclaim the doctrine of the seven sacraments, as the channels of grace, instituted by Jesus Christ; and she will still continue to administer them to countless multitudes throughout the world, as the great means of salvation and sanctification. Let us pray most fervently that those, whose fathers erred and strayed from the Fold of Christ, may return to the one true living Church, and once more enjoy the purifying and sanctifying graces that flow so abundantly from these seven fountains of salvation.

Baptism, Confirmation, and Holy Orders confer a character on the soul.

The character of the sacraments of Baptism, Confirmation, and Holy Orders consists in an indelible spiritual mark which remains on the soul for all eternity. This character confers a particular honor upon the soul and affords it a special protection. It cannot be effaced by mortal sin. It remains on the soul forever, whether the soul is saved or lost. If the soul is lost, the character of the sacrament will stand out to the soul's greater confusion, a sign of special graces squandered and opportunities lost, that were not given to so many others. If the soul is saved, the character will be a special mark of glory because of the special merits acquired through faithful correspondence with the grace conferred by these sacraments.

The sacraments are divided into the sacraments of the living and the sacraments of the dead.

The sacraments of the living are **Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony**. They are called sacraments of the living because they are intended for those who are already in the state of sanctifying grace. The soul in grace is said to be living. They increase sanctifying grace in the soul when they are worthily received, when the soul is free from mortal sin. To receive any one of these sacraments knowingly in mortal sin is a sacrilege.

The sacraments of the dead are **Baptism and Penance**. They are called sacraments of the dead because they are instituted for the remission of sin, original and personal. Their direct object is to give the life of grace to those

who do not possess it. As the body without the soul is dead, so the soul without God's grace is said to be dead in a spiritual sense. Those who are in the state of grace may receive the sacrament of Penance although they are in the state of grace, provided they confess some venial sin or some sin of the past already confessed and forgiven.

To receive the sacrament of Penance without true sorrow for one's grievous sins would be the sin of sacrilege. The same is true in the case of the sacrament of Baptism when it is received by an adult.

In the administration of the sacraments, Christ Himself is the principal agent. Bishops and priests are His appointed ministers and instruments, acting in His name. The sacraments have their efficacy from Christ, who alone is their Author. They are given to the keeping and ministry of the Church, that men of every age and land may have always in their midst these heavenly means of grace and holiness.

Next to Holy Mass, the sacraments are the great means of salvation and sanctification. This is especially true of Penance and the Holy Eucharist, which create and preserve in us a clean heart and make us more and more pleasing to God, and like unto Jesus Christ, our divine Model.

All the sacraments are administered with more or less ceremonial. These rites, or ceremonies, express the purpose of the sacrament and also the particular grace attached to it. It is therefore advisable to read and meditate on the rites of the various sacraments before receiving them, the better to dispose our soul for their fruitful reception. To give to God that glory which is His due, we must receive the sacraments with understanding and devotion.

One of the best means of preparing ourselves for the reception of the sacraments, is the earnest desire to receive them. If this desire is sincere, deep, and ardent, our preparation will be a source of pleasure and glory to God. Are we not pleased to see our friends rejoice at the presents we bestow upon them? Surely God appreciates gratitude for His gifts. And what gift of God is so precious as the purifying, saving sacraments? Shall we not show our appreciation by preparing for and receiving the sacraments with earnestness and fervor?

The rainbow breaks the sunlight into the seven primary colors: violet, indigo, blue, green, yellow, orange, and red. So does divine grace divide into the seven sacramental graces. As light is to nature the great source of all its hidden mysteries, so is grace the source, the fountain-head of God's wondrous supernatural world. We marvel at the mystery of light. Still more must we marvel at the mysteries of the world of grace.

Every sacrament has what is called the grace of the sacrament, the special grace for which the sacrament is instituted.

Sacramental grace is a special grace attached to each sacrament, in addition to sanctifying grace, the common effect of all the sacraments and differing in kind according to the nature and purpose of each sacrament. It is an actual grace which is peculiar to each sacrament and which strengthens the worthy receiver, enabling him the more easily to perform the duties and accomplish the ends for which each particular sacrament was intended. Thus the sacramental grace of Baptism enables us to lead a worthy Christian life. In Confirmation we receive the special grace to profess our faith courageously in the midst of dangers; in Holy Communion, the special grace to preserve and increase the spiritual life of the soul; in Penance, the sacramental grace to preserve us from relapsing into sin; in Extreme Unction, the special grace to resist and overcome our spiritual enemies in the last struggle; in Holy Orders and Matrimony, the sacramental grace to discharge properly and fruitfully all the duties of these two states in life.

Sayings of the Fathers:

"Damasus does not cleanse, nor Peter nor Ambrose nor Gregory, because our part is the conditions, your part, O Lord, is the sacraments; for it is not in the power of man to confer divine things, but, O Lord, that is your office and the office of your heavenly Father." St. Ambrose.

"Here no works of human craft are placed before us. He who wrought the miracle at the Last Supper, works even now. We have the ministrations of the servants, but He who hallows and works the change, is Christ." St. Chrysostom.

Supplementary Reading from the Catholic Encyclopedia

Sacraments, XIII-295a

1. Necessity and Nature, 295b

2. Nature of Sacraments in New Law, 296c

3. Origin, 298d

4. Number, 299d

5. Effects, 301d

6. Minister, 303a

7. Recipient, 304a

CHAPTER V

FIRST WEEK IN OCTOBER

Part 1. Liturgy

Note 1. Read the proper of the Mass of the Sunday. There is a wealth of thought contained in the liturgy which is sought elsewhere in vain. In the proper of the Mass and office are to be found the essence of all that the particular feast or season stands for. Learn how to find the treasures of Holy Church, not in gold or silver, but in the vast storehouse of her liturgy, where for ages past devout souls have sought and found it. The psalmist says: "Glory and wealth shall be in his house." Ps. 111:3.

Note 2. Guardian Angels, Oct. 2. Read the proper of the Mass and office. Understand the ideas which Holy Church would have us entertain concerning the angels in general, and our guardian angel in particular. There are nine choirs of angels: angels, archangels, thrones, dominations, principalities, powers, virtues, cherubs, seraphs. Devotion to our guardian angel should consist chiefly in this, that he never need blush because of our thoughts, words, or deeds. "Behold, I will send my angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Take notice of him and hear his voice." Little chapter of the feast, first vespers. Ex. 23:20, 21.

Note 3. Feast of the Holy Rosary, Oct. 7. This feast was instituted and the proper of the Mass and office of the day was composed by Pope Leo XIII. Read the same and find the beauties of the rosary nowhere else so well told. The rosary is the Little Psalter. As the Psalter consists of one hundred and fifty psalms, so the rosary consists of one hundred and fifty Aves. These are divided into three chaplets of fifty Aves each. The Aves are strung together into decades of ten Aves. Between each decade is a Gloria Patri and a Pater Noster. For each decade there is one of the fifteen mysteries of the life of Our Lord given us for devout meditation. The mysteries of the rosary are the following: the Joyful Mysteries: Annunciation, Visitation, Birth of Jesus, Presentation, Finding in the Temple. The Sorrowful Mysteries: Agony, Scourging, Crowning with Thorns, Carrying the Cross, Crucifixion of Christ. The Triumphant Mysteries are: Resurrection, Ascension, Coming of the Holy Ghost, Assumption and Coronation of Our Blessed Mother Mary. Imagine

how many recitations of the rosary have ascended into heaven during the past centuries, giving God great glory from the lips of little ones the world over. Join this great chorus of God's own by carrying the rosary always with you and by reciting a part, even a little part, every day.



Part 2. Bible

Church Militant. IX Article

(1) Ps. 86. 1; Ps. 117. 22; Luke 6. 48; I Cor. 10. 4; John 15. 5. (2) Ps. 86. 5; Is. 54. 11, 12; Ps. 124. 2. (3) Is. 14. 32; Ephes. 1. 22, 23; Ephes. 4. 15; Ephes. 4. 16; I Cor. 12. 27. (4) Mat. 10. 1-6. (5) Mat. 10. 6-11. (6) Mat. 10. 12-15. (7) Mat. 10. 16-21. (8) Mat. 10. 22-27. (9) Mat. 10. 28-35. (10) Mat. 10. 36-42. (11) Luke 9. 1-6. (12) Mark 6. 7-11. (13) Mark 16. 15-20. (14) John 20. 21-23; John 13. 20; John 15. 27. (15) Luke 10. 1-12. (16) Mat. 16. 15-28. (17) Mat. 19. 27-30. (18) John 13. 4-15. (19) Luke 22. 14-20. (20) Acts 2. 29-36. (21) Acts 2. 37-47. (22) Acts 15. 1-7. (23) Acts 15. 8-12. (24) Acts 15. 13-21. (25) Acts 15. 22-33. (26) Acts 15. 34-41.



Part 3. Catechism

The Church Militant

The ninth article of the Creed is: (I believe in) the Holy Catholic Church. Jesus Christ, the Son of God, redeemed each and every man without exception. It was, however, necessary to apply the fruits of Redemption to each and every man born into the world. That these fruits might be applied, a means had to be instituted. This means was established, when He founded the Church. It is the mission and office of the Church to reach all men to apply to each one the fruits of the Redemption, which are the means of man's salvation and sanctification.

The Church has ever been faithful to her high mission. If she has failed to reach every individual up to the present, it has been owing to insurmountable obstacles. Her life on earth has been an unceasing struggle with the forces of evil that are ever alined against her. She embraces among her children three bodies of the faithful: those on earth are the Church militant; those in heaven, the Church triumphant; those in purgatory, the Church suffering. Christ Himself called the society of His followers the Church: "Thou art Peter;

and upon this rock I will build my Church; and the gates of hell shall not prevail against it." Mat. 16:18.

The Church is a perpetual union or congregation of men morally united in doctrine, government, and worship, established by Jesus Christ. Christ established His Church a visible society, its object being to teach, to govern, and to sanctify all men by uniting them in a common Faith under one head.

In the Church of Christ there is perfect unity, the most unique and perfect unity ever seen in the world: unity of belief, unity of authority, unity of organization, unity of prayer and sacrifice.

Christ established His Church to remain until the end of time. It was not to die with the Apostles. It was to be the ark of salvation for all men, all tribes, nations, and people, till the Son of Man shall come to judge the world.

Christ's own prerogatives of Teacher, King, and High Priest will remain in His Church till the consummation of time. His Church has the divine right and duty to teach: "Going therefore, teach ye all nations"; to make laws for the ruling of the faithful: "Teaching them to observe all things whatsoever I have commanded you"; "Whatsoever you shall bind upon earth, shall be bound also in heaven"; the right and duty to offer sacrifice: "Do this for a commemoration of Me."

That Christ's own prerogative of divine authority and His divine assistance will surely remain with the ministers of His Church till the end is an article of faith: "As the Father hath sent Me, I also send you."; "Behold I am with you all days, even to the consummation of the world." His Church is a supernatural society because it was established by Himself, the incarnate Son of God; because it was established for a supernatural purpose, man's salvation; and because it uses supernatural means of grace to lead men to their eternal destiny.

It is clear, then, that for the preservation and spread of the Gospel throughout the world, it was necessary that divinely authorized teachers should be appointed. Hence we distinguish in the Church the "Teaching Church" and the "Hearing Church."

The three offices of teacher, king, and priest, which Christ delegated to His Apostles and their successors until the end of time, are handed down through the sacrament of Holy Orders, and through the right of jurisdiction granted to those in Holy Orders. Thus is the redeeming mission of Christ perpetuated in the world and the salvation and sanctification of man assured through the instrumentality of the Church.

Jesus Christ the Son of God is the invisible head of the Church. The visible head is our Holy Father, the Pope. He is the successor of St. Peter,

who was appointed by Christ as the first visible head of the Church, head over the faithful and over the other Apostles. St. Peter established his See at Rome because, as capital of the Roman Empire, which then embraced the greater portion of the civilized world, it offered the best central location for the head of the Church. The successors of St. Peter, as vicar of Christ and head of the Church, have made Rome their residence ever since. From that venerable city, the Popes, the successors of St. Peter, the Prince of the Apostles, have in unbroken succession through twenty centuries ruled over the flock entrusted to them by Jesus Christ.

Those members of the Church who do not receive Holy Orders are called laymen, or the laity. They have the right to be taught, guided, and sanctified by the divinely constituted pastors in the Church. They have also the duty, consequent upon this right, of seeking to learn the doctrine of Christ from those authorized to teach it; of obeying those placed over them by lawful authority; and of making diligent and persevering use of the means to sanctify themselves, by assisting at Mass, by receiving the sacraments, and by the devout use of the sacramentals, and also by the use of prayer.

We have seen that the Church is *one*. She is one in her teaching, government, sacraments, and sacrifice. She teaches everywhere and always the same doctrine which she has taught from the beginning, and which was confided to her by Christ. The Church is *holy* because her doctrine is holy, her aims and purpose are holy, her means are holy, and multitudes of her children are holy. She is *Catholic* because she teaches everywhere, rules and sanctifies her members, and has done this from the beginning. She alone in all the world produces saints, whose holiness God Himself attests by miracles. Her numberless saints of every age, clime, and state in life, are proof irrefutable that she alone everywhere and at all times bears the impress of divine approval. The Church is *Apostolic* because she can trace the successors of St. Peter and the other ministers of Christ back to the Apostles. The ministry of Jesus Christ is an external visible mission which must be continued and perpetuated in the world till the consummation of time. "Behold I am with you all days, even to the consummation of the world." Mat. 28:20.

In the Catholic Church this Apostolic succession is an indisputable historic fact. The succession of Popes can be traced without a break back from the now reigning Pope to St. Peter, an unbroken line of more than two hundred and sixty Popes. Through the Popes the power and prerogatives and authority conferred upon the first Apostles by Christ have been transmitted age by age, century by century, down to our own day. All the Bishops throughout the world are appointed by the Pope. Priests have a share in Apostolic power to

teach and rule in the Church, only by delegation from their Bishop or from the Pope. In this way the Apostolic succession extends to and includes every individual Bishop and priest in the Catholic Church.

The Church is infallible, that is, she cannot err in matters of doctrine and morals. History shows that she never has erred. Her divine Founder promised her this characteristic of infallibility and endowed her with it. Infallibility resides in the body of the Bishops throughout the world, in union with the Pope, or in the Pope alone when speaking officially, or as it is called, *ex cathedra*. The infallibility of the Church touches only revealed truths and facts, that is, the truths confided to the Church by Christ, and those facts which are intimately connected with them. From the earliest times the Pope has been looked upon as the court of last appeal in matters of faith and morals. Reason tells us that the Church must have a head, and that that head must be absolute, divinely appointed, and infallible.

Every member of the Church ought to bear upon him these four marks of the Church; he ought to be one with God through the Church, in the exercise of faith and hope and love, and should strive after greater holiness from year to year. All should endeavor unceasingly to be more worthy of their holy faith by embracing more fervently all the teachings of the Church and by submitting more humbly to the guidance of the Church. Then, too, the faithful should be apostolic in their daily lives by preaching through word and example the doctrine and spirit of the Church and by aiding the great modern missionary works of the Church in all parts of the world through material and spiritual support.

It is the duty of everyone to work out his salvation in fear and trembling. This each one can do only by believing in God, obeying Him, and uniting himself with that society of the faithful, which Christ founded for that purpose, the Catholic Church.

It follows, therefore, that it is not optional for a man to live as he chooses. He must sanctify and save himself as God wills it. God gives every man sufficient grace to be saved. He enlightens every man with sufficient light to see the truth and to live accordingly. Those who will not see the truth or who, seeing it, refuse to be guided by it, expose themselves to eternal perdition. Nor can they expect to be saved. Just as a man who has the least suspicion that gold is hidden in his field, will leave no stone unturned to find that treasure, so every man is bound to follow the light that leads to the truths of faith. He must at the peril of his soul make those sacrifices which, however trying to nature, must be made for the sake of his salvation. Only then

does he give that glory to God which is His due and which is demanded by creation and Redemption.

The right to declare that any soul is lost, is not within the province of any man. This right belongs to Jesus Christ alone, who is the Judge of the living and the dead. At the same time it stands to reason, that, after Christ has established His Church and commanded all men to hear it, to expect salvation outside of the Church is presumption. Salvation, it is true, is assured to the soul that is free from deadly sins, and has expiated and atoned for such sins. But wantonly to neglect the knowledge of the truths of Faith or deliberately to fail to pursue those lights which God gives, and to expect salvation, is a presumption that is abhorrent to God. Yet those who are outside of the Church may be saved, provided they are in good faith about their religious convictions and serve God to the best of their power.

The numerous sects in the world today are the creations of men, not of Jesus Christ. No man can institute a Church. Nor can any government assume that power. God alone has the right to point out how man, His creature, is to glorify Him. Neither does it belong to any man to assume the right to interpret the Holy Bible, the word of God. That right has been entrusted by Christ to His infallible Church.

God never intended that His revelation should be confusing to men or that His word should be falsified and contradicted. Private interpretation has resulted in lamentable confusion and contradiction. The Bible was not written to be the complete rule of faith and morals, but to be the inspired books of Holy Church, whence men might learn the best method of glorifying God as He willed to be glorified. No man, however learned and holy he may be, has the right to read his own views and his own ideas into the Holy Scripture. It is correctly interpreted only when the interpretation harmonizes with the deposit of faith entrusted by Christ to His Church.

There is nothing more intensely loved or hated in the whole world than the Catholic Church. This is a proof of her divinity, for like her divine Founder, she is a sign set up for the salvation or ruin of many. As the world hated Christ, so does it hate His Church. To be persecuted and to suffer for justice' sake is a beatitude, a pledge of love for and conformity with Jesus crucified. Next to loving God, there is nothing nobler than to be despised and hated for His sake. Hence the Church and her loyal children have ever accepted in patience and love the suspicion, dislike, hatred, contempt, and persecutions of the world.

Sayings of the Fathers:

"The Church is surrounded by the light of the Lord. She sends her rays into all the world." St. Cyprian.

"Where Peter is, there is the Church." St. Ambrose.

"One, holy, Catholic, Apostolic Church." Nicene Creed.

"There is one God and one Christ, and His Church is one, and the faith is one, and one is the people joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor can the body be divided by the separation of its constituent parts." St. Cyprian.

Supplementary Reading from the Catholic Encyclopedia

Church, III-744b

1. In Prophecy, 745a

2. Constitution, 745d

3. Organization, 747d

4. Divine Society, 751a

5. Means of Salvation, 752c

6. Visibility, 753b

7. Authority, 754b

8. Members, 755c

9. Indefectibility, 756b

10. Universality, 757c

11. Notes or Marks, 758d

a. Unity, 759a

b. Sanctity, 759b

c. Catholicity, 759d

d. Apostolicity, 759d

Catholic, III-449a

Clergy, IV-49b

Hierarchy, VII-322d

Laity, VIII-748c

CHAPTER VI

SECOND WEEK IN OCTOBER

Part 1. Liturgy

Note 1. Read the proper of the Mass. Be not hasty about the things of God. Many have lost the love of holy things because they made haste and wasted the treasures which God had put into their hearts. Love God and you will have time for the things that are of God. All things pass away like smoke, but the things of God are eternal. The devout meditation on the proper of the Mass and office opens the great treasures of God in your soul. "I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones." Mat. 11:25. So prayed Our Lord. Are you among these little ones? If you have time for the things of God, then you are of those mentioned here by Christ. You will find that the more time you give to the devout reading of the liturgy, the more will you see the things that are of God. "Wisdom is too high for a fool." Prov. 24:7.

Note 2. Dedication of the Church. See Appendix I. The date of this feast varies in different dioceses. Generally it occurs in this month, when nature is adorned with the many-colored leaves and when the air is sweet with the fragrance of gathered harvests. It was the Jewish feast of Tabernacles, when Solomon dedicated the Temple which he had built to God in Jerusalem. Holy Church christened the feast the Dedication of the Church. Read the proper of the Mass and office of the feast and sense the heavenly beauty of Holy Church here described. The entire octave in the breviary teaches us the grandeur of the Temple of God in the New Law. In no other way can you acquire a better notion of Holy Church than in the proper of the Mass and office of this feast. "I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth." Ps. 25:8.

Note 3. The church is the house of God. Nowhere else is prayer so fittingly offered to God as in His own house of prayer, the church. Nowhere else is prayer so readily heard and answered as in the church. All the things in a church tend to inspire prayer and to offer those proper scenes and surroundings which save the mind from distractions. Our Lord says of the church: "My house is the house of prayer." Luke 19:46.

Note 4. St. Luke, Oct. 18. He is one of the four Evangelists. See Chapter 3, part 1, note 2. He is represented in art with an ox, the symbol of sacrifice. Read the proper of the Mass and office of this day.



Part 2. Bible

Precepts of the Church, I, II

(1) Gen. 2. 2, 3; Ex. 16. 23; Ex. 16. 25, 26. (2) Ex. 20. 8-11. (3) Ex. 31. 13-17. (4) Num. 15. 32-36. (5) II Paral. 8. 12-14. (6) II Esdr. 13. 15-22. (7) I Cor. 11. 20-26. (8) Heb. 4. 11-16. (9) Col. 3. 16; I Cor. 15. 1-3. (10) Acts 13. 44-49. (11) *Fast and Abstinence*, II Prec. Dan. 1. 8-17. (12) Zach. 8. 19; Mat. 9. 14, 15. (13) Tob. 12. 8; Acts 13. 2, 3; Is. 58. 3. (14) Luke 13. 3; Luke 15. 7; Mat. 4. 17; Luke 3. 8; Lev. 5. 5. (15) Tob. 12. 8, 9; Joel 2. 12; II Cor. 6. 4; Mat. 6. 16-18. (16) Acts 14. 22-27. (17) Is. 58. 2-7. (18) Lev. 10. 8-11. (19) Luke 1. 15; Mat. 3. 1-8. (20) Mat. 4. 1-3; Mat. 26. 29, 30.



Part 3. Catechism

First and Second Precept of the Church

The Church is a human society; hence it must have an organized government. A government rules by means of laws. The laws of the Church are known as "canons," a Greek word meaning "laws." The Canon Law of the Church is the complete Code of her laws. It is the work of ages. In recent years the Canon Law of the Church has been recodified, that is, drawn up in a more orderly and briefer form. Certain canons touch upon the salvation and sanctification of the faithful so closely, that they are mentioned in every catechism. See Appendix VII. Of these canons, or precepts, of the Church, the principal ones are these six:

1. To hear Mass on Sundays and holydays.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive Communion at Easter time.
5. To contribute to the support of the Church.
6. When marrying, to do so according to the laws of the Church.

Holy Church is not a material monument erected by Christ, but a living society. The successors of the Apostles, the Popes and Bishops, receive the commission to guide the faithful to salvation. The precepts of the Church

are special applications of the Decalogue and the positive precepts of God.

Christ left to the authorities of the Church power to make laws for the Church and to apply these laws to the faithful. He said to the Apostles: "Whatsoever you shall bind upon earth, shall be bound also in heaven." Mat. 18:18. The precepts by which the Apostles and their successors have bound the faithful on earth are obligatory under the pain of sin.

The First Precept

This precept obliges us to hear Mass on Sundays and holydays. Under the Old Law, the Jews used to meet every Sabbath (Saturday) in their synagogues and there worship God. In the New Law we have the obligation of attending Mass on Sundays and holydays.

All who have come to the age of reason, and who are not lawfully excused, are obliged to hear Mass on all Sundays and holydays. The sick, those who live at a great distance from the church, those who are obliged to work, or who for some other good reason are unable to attend Mass, are excused. Yet it is fitting that these should in some way make up for the loss of Sunday Mass, for example, by extra prayers, by attending the evening devotions, by hearing Mass during the week, or by some other good work. Those whose occupation prevents their attendance at Mass Sunday after Sunday, should try to secure some other work which will not interfere with their religious duties.

Mass must be heard from beginning to end. If we miss a notable part of the Mass (if we come after the Offertory or if we leave before the Communion), we are obliged to hear another Mass, if this is possible.

We must hear Mass with attention. Our attention must be directed at least to the three principal parts, the Offertory, the Consecration, and the Communion. The best way to have the proper attention at Mass is to follow the ordinary of the Mass. The ordinary is found in most prayer books. The Popes have urged the faithful to unite themselves with the priest at Mass. This means that they should use the ordinary and say with the priest the prayers which he says. We should study how to use the Missal. How to insert the proper of the Mass is easily learned. Once this is done, we can easily enter into the meaning and spirit of the sacred liturgy. Nothing is more inspiring than the liturgy. Private devotions should not take the place of the public devotions of the Church. The use of the rosary or other private prayers and litanies, may be very praiseworthy, but they should not take the place of the prayers which the priest says and in which the faithful should join during Mass.

In the United States the holydays are the following: three feasts of our

Lord, Christmas, Circumcision, and Ascension; two feasts of our Lady, Immaculate Conception and Assumption; and the feast of All Saints. On holydays, as on Sundays, all are obliged to hear Mass. Moreover, all who can do so, must abstain from servile labor, as on Sundays.

We should frequently attend sermons. Sermons perpetuate the preaching of God's word. On Sundays and holydays, the Church would have her priests preach to the people, because if "faith cometh by hearing," it also increaseth by hearing. There is a special grace attached to sermons. The weekly sermon is the best spiritual support of the faithful. Multitudes of the blessed, now with God, owe their sanctification largely to the sermons and religious instructions they heard in life. Like a garden overrun with weeds, are the souls of those Catholics who do not hear sermons. They soon grow weak in faith and lose their love for religious practices. Experience teaches that those who hear no sermons soon become careless in attendance at Mass and in the frequentation of the sacraments.

The earnest Catholic never considers the person of the preacher. To him every authorized preacher is the mouthpiece of the Holy Ghost, and he listens to the priest in faith, docility, and reverence. God blesses the humble and docile listener of the word of God. The sermon is one of the great safeguards against worldliness, religious indifference, the spirit of irreverence, and disregard of authority. Let those who love their faith and who would sanctify themselves, be diligent in hearing sermons.

All Catholics should know that they perform a great work of mercy when they encourage their non-Catholic friends to attend Mass and hear sermons. Let them take it upon themselves to instruct their friends how to hear Mass and how to conduct themselves in church during divine worship.

The Second Precept

This precept commands that we keep the days of fast and abstinence. Christ commands all to do penance. Holy Church tells us how to practise this command of Christ. Holy Scripture says: "Prayer is good with fasting and alms, more than to lay up treasures of gold." Tob. 12:8. Penance is performed: 1. by abstinence, that is, not eating meat on certain days or at certain meals; 2. by fasting, that is, taking only one full meal during the day; 3. by both abstinence and fast.

The law of abstinence forbids the eating of meat and of soup made from

meat; but it does not exclude the use of eggs, milk, milk products (cheese and butter), or any seasonings even though made from the fat of animals.

The law of fasting prescribes that only one full meal be taken during the day, but does not forbid the other two meals, at which a small amount of food may be taken. The one full meal may be eaten either at midday or in the evening.

Vigils or Eves are days of fast and abstinence, immediately preceding the greater feasts. In early times and in the Middle Ages the faithful also did penance on Vigils by spending the entire night preceding the feasts in prayer. Fast and abstinence together are prescribed on the Vigils of Christmas, of Whitsunday, of the Assumption, and of All Saints; also on Ash Wednesday, on Fridays and Saturdays in Lent, and on Ember days. These are the fasts and abstinences binding in the United States.

On Sundays and holydays there is neither fast nor abstinence. The Lenten fast and abstinence cease at noon on Holy Saturday.

The law of abstinence binds all who are seven years old. The law of fasting binds all persons from the time they are twenty-one years old until they are sixty years old.

The Ember weeks occur four times a year, namely, in Advent, Lent, Whitsunweek, and in September. Wednesdays, Fridays, and Saturdays of Ember week are days of fast and abstinence. On these days Holy Orders are conferred and the faithful unite with the Church in prayer and penance, supplicating God that He may send worthy laborers into His vineyard.

Lent is the great season of prayer and penance. Instituted in the early ages, in imitation of the forty days prayer and fast of our Lord in the desert, it has been handed down as one of the most sacred traditions of the Church. Lent begins on Ash Wednesday, and closes on Holy Saturday. Advent, too, is a season of prayer and penance, as is also the Apostles' Fast, or novena for Whitsunday or Pentecost. But these two last mentioned seasons are not of obligation. Yet it is the mind and spirit of Holy Church that they be observed as a matter of private devotion.

Indults (dispensations from Church fast and abstinence) have been granted by Popes to the faithful at different times and in various countries, according to varying conditions. Indeed the laws of fast and abstinence have been considerably changed in modern times because of the universally changed conditions of labor; and therefore it is important that the faithful give close attention especially to the Lenten regulations in their respective churches, so that they may know what the holy season of Lent requires of them.

The strict fast consists in taking a very light breakfast, such as coffee and bread; dinner as usual; and a supper consisting of considerably less than is usually taken at that meal. All the faithful under twenty-one years of age and over fifty-nine years of age are exempt from fasting, but not from abstinence. In case of doubt as to whether one is bound to fast, the confessor should be consulted and his advice followed.

Fasting is in obedience to the divine command which enjoins penance. Penance purifies the soul and body, curbs the passions and vices, subjects the body to the spirit, wipes out the temporal debt which is incurred by sin. By penance we learn how to control our appetites, to please God, and to overcome the evil spirit. Fasting and dieting are often prescribed by doctors, as a cure for bodily ills. To injure one's health by fasting is not pleasing to God nor beneficial to the soul. Unless done in the spirit of obedience and out of a good intention, fast and abstinence are not helpful to our sanctification. Unless observed in the state of grace, they are not meritorious. Yet failure to observe them without good reason, is sinful. Our Lord says, "Except you do penance, you shall all likewise perish." Luke 13:5. There are other mortifications and penances that are helpful to our sanctification. Among them may be mentioned abstaining from dances and shows, and from the use of candy and tobacco, visiting the sick, the poor, giving in charity, and in general performing such works of mercy as are suggested by the example of the saints.

The saints fasted much, kept vigil, and slept little, sometimes on the floor or on hard couches; they prayed much, wore plain clothes, mortified themselves in many ways, and yet they were the happiest of mortals. Their charity was Christlike. They were kind to all, gentle and patient, zealous for God and souls, admired and loved of God and men, beautiful in life and still more beautiful and admirable in death. The saints are our patrons, advocates, and models. We should imitate them.

Supplementary Reading from the Catholic Encyclopedia

Precepts, IV-154a; VI-702b

First Precept: To hear Mass

Sunday, XIV-335c

Feasts, VI-21d

Read Introduction to Missal

Second Precept: Fast and Abstinence

Fast, V-789d

Abstinence, I-67b

1. In the Old Testament, 67c

2. Days of Abstinence, 68d

Lent, IX-152a

Ember-Days, V-399c

Eves (Vigils), V-647b

CHAPTER VII

THIRD WEEK IN OCTOBER

Part 1. Liturgy

Note 1. Read the proper of the Mass and dwell lovingly on the sacred words. Love is the great interpreter. Love sees a thousand things to be admired, where the lack of love sees nothing. The beloved book gives enjoyment and profit; the loathed book makes the reader weary. Love of a book makes its pages glow with the glimmer of the stars. Those who loathe a task, make short shrift of the same. It is a grace from on high to appreciate the books given from on high. None but those to whom it is given by God, ever enter into the treasure vaults which He has built in the liturgy of Holy Church. The combination of the lock does not consist of numbers, but of virtue. "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars for all eternity." Dan. 12:3.



Part 2. Bible

Precepts of the Church, III, IV, V, VI

(1) *III and IV Precepts*, Ex. XII. 1-6. (2) Ex. 12. 7-14. (3) Ex. 12. 15-18. (4) Ex. 12. 19-24. (5) Ex. 12. 25-30. (6) Ex. 12. 31-36. (7) Ex. 12. 37-46. (8) Ex. 12. 47-51. (9) John 19. 36; Ezech. 45. 21; Luke 2. 41-43. (10) Mat. 26. 17, 18; Luke 22. 15; I Cor. 5. 7; Mat. 26. 2. (11) *V Precept*, Gen. 28. 22; Gen. 14. 20; Lev. 27. 30; Deut. 12. 6. (12) Heb. 7. 2; Deut. 14. 28; I Kings 8. 15; II Paral. 31. 4, 5. (13) II Esdr. 10. 37, 38. (14) Ezech. 45. 13; Prov. 3. 9, 10. (15) Deut. 18. 3, 4; Num. 18. 8; Num. 5. 9. (16) I Cor. 16. 1, 2; Luke 16. 9; Luke 12. 33, 34; Heb. 13. 16; James 2. 15, 16. (17) *VI Precept*, Mark 6. 18; Gen. 28. 6; Ephes. 5. 32. (18) Luke 16. 18; I Cor. 7. 39, 40. (19) Mat. 19. 6; Mark 10. 11; I Cor. 7. 15. (20) I Cor. 7. 8-14.



Part 3. Catechism

Third, Fourth, Fifth, and Sixth Precepts of the Church

Organization of the Church

The third precept commands us to go to confession at least once a year. It is of obligation on children who have reached the use of reason. The

Church has not set any particular time for this confession, but it is usually made in connection with the duty of Easter communion. This precept binds under pain of mortal sin.

We are urged to confess oftener than once a year, because the sacrament of Penance confers so many wonderful graces on the soul, gives it light and comfort in this vale of sorrow, strengthens it against temptation and the powers of darkness, draws it closer to God by confirming it in grace and divine love. Let those who say they have nothing to confess, recall their many daily faults, their habitual sins of commission and omission, the innumerable graces squandered, and they will realize how much they have to confess. The saints went frequently to confession; they understood how great an aid it is to preserve purity of conscience and to promote holiness of life.

The fourth precept commands all the faithful to make their Easter duty, that is, to receive Communion within the Easter time. This precept, like the foregoing, binds as soon as one has reached the age of reason. Children therefore are obliged to make their Easter duty.

In the United States the time for Easter communion extends from the first Sunday in Lent to Trinity Sunday, fourteen weeks. During this period every Catholic who is old enough to understand what Communion is, is obliged to make his Easter duty. The sick and feeble, who cannot come to church, must inform their pastor so as to have Communion brought to them. No one is exempt from making the Easter duty. Those who neglect doing so, commit a mortal sin and are obliged to go to confession and receive Communion as soon as possible. Those who habitually neglect their Easter duty may, at the discretion of their Bishop, be refused Christian burial, because of their public scandal.

The fifth precept binds all the faithful to support the church. This means that they are obliged to support their parish church in particular, as well as all Catholic causes in general. This support should be proportioned to our means. Support of the Church serves to strengthen our faith and religion. And it makes atonement for sins and wipes out the temporal debt we owe God. It merits for us many temporal and spiritual blessings, strengthens our attachment to the Church and to God, prepares for us a merciful judgment, and will be the source of holy joy at death, when the least good deed done for God will receive its reward. To fail seriously in the obligation of supporting the Church, is a grievous sin, and as such must be confessed and corrected.

The sixth precept forbids marriage within certain degrees of relationship, or privately without witnesses, or before civil officials or non-Catholic ministers, or the solemnization of marriage at closed times (Lent and Advent). It also regulates marriage according to the canons of the Church. Those who intend to be married should inform their pastor at least one month before the date set for the marriage, that the banns may be duly proclaimed on three successive Sundays and that the necessary instructions may be given. See Matrimony, chapter 37, part 3, on Matrimony.

Organization of the Church

The Pope is the supreme head of the Church. He is the successor of St. Peter, who was appointed head of the Church by Christ Himself, the divine Founder of the Church. Since the days of St. Peter, more than 260 Popes in succession have reigned in unbroken succession down to the present day. This line of Popes will, according to Christ's promise, continue until the end of the world. The Pope is the highest ruler in the Church; in him are vested all the powers necessary for the perfect government of the Church. He has the right and duty to make laws and to execute them. In the Church, the supreme power is vested in one person. But since the task of governing the faithful throughout the world is so enormous, the Pope is assisted by the College of Cardinals, who form his senate and are his principal counsellors and aids.

Bishops. Christ founded the Church for all nations. He said to His Apostles and to their successors: "Teach ye all nations." Mat. 28:19. "Go ye into the whole world, and preach the gospel to every creature." Mark 16:15. Not till modern times has the Church actually succeeded in penetrating every corner of the world. Wherever the Church is organized, there are dioceses, that is, geographical divisions of a country, each division having a bishop, as successor to the Apostles, appointed by the Pope to govern the church in that district, or diocese. From the Pope all Bishops derive their jurisdiction, and each Bishop passes on the jurisdiction in part to all the priests laboring within his diocese. These Bishops are, as we have said, nominated by the Pope, and placed by him over their respective churches; they govern under the authority of the Roman Pontiff. The newly appointed Bishop receives the power of episcopal Orders by his consecration at the hands of three other Bishops. A Bishop, in order to consecrate another Bishop, must have the permission of the Pope. From him the priests of the diocese receive jurisdiction to exercise their ministry, to say Mass, to preach, to hear confessions, etc. The Bishop is obliged to reside in his diocese, to make a report of the diocesan

affairs to the Holy See, to visit the tombs of the Apostles Peter and Paul at Rome every five years (for those who live outside of Europe, every ten years); to complete the visitation of all the parishes in his diocese at least every five years. He is assisted in the government of his diocese by certain priests appointed for the purpose, such as the vicar general, the chancellor, the diocesan consultors.

Bishops who actually govern dioceses are known as residential Bishops. A titular Bishop is the Bishop of some place that used to be a diocese, but is no longer so; in fact, the Bishop does not live there and does not govern the church there. Suffragan Bishops are those who are members of an ecclesiastical province, at the head of which is the metropolitan, or Archbishop. A coadjutor or auxiliary Bishop assists the Bishop of the diocese in the exercise of his episcopal duties. He is generally a titular Bishop. A coadjutor has the right of succeeding the Bishop.

Every diocese is divided into parishes. The priest in charge of a parish is called the pastor, or rector. In large parishes there are additional priests to assist the pastor.

"Religious" are those who take the vows of poverty, chastity, and obedience in an approved religious institute, or Order. They are either priests, brothers or sisters.

Sayings of the Fathers:

"If it is our daily bread, why do you receive it after a year? Receive daily what profits you daily. Live so that you may receive it daily. He who is not fit to receive it daily, is not fit to receive it after a year either." St. Ambrose.

Supplementary Reading from the Catholic Encyclopedia

Third Precept: Yearly Confession	Ecclesiastical Property, XII-466b
Penance, XI-626a	Peterspence, XI-774a
Fourth Precept: Easter Duty	Offerings, XI-215d
Communion, VII-402b	Sixth Precept: Marriage Laws
Fifth Precept: Support of the Church.	Impediments, VII-695b
Collections, IV-104c	1. In General, 695d
Tithes, XIV-741b	2. In Particular, 696d
Stipend, XIV-296b	Matrimony, see Chapter 37

CHAPTER VIII

FOURTH WEEK IN OCTOBER

Part 1. Liturgy

Note 1. Read the proper of the Mass of the Sunday. The antiquity of these propers is very remote. The most ancient manuscripts contain them. They were said by countless priests in past ages, who regaled their souls by the meditation of these words. Short and sweet, their sentences sink deep into the soul. "The learning of the wise is easy." Prov. 14:6.

Note 2. Today observe the feast of Christ the King. Pope Pius XI, at the close of the Jubilee in 1925, instituted this feast, that we might give glory and honor to God, uniting with our fellow-faithful throughout the world in singing the praises of Christ the King. Christ was ever considered as the King of Glory, the King of the Faithful, the King of Holy Church. But in these days there lurks great danger, because of evil propaganda, lest the faithful lose sight of the glory and honor due to Jesus Christ, the King of kings. Great ideas take time to grow. The minds of the nations are not yet attuned to this great feast; but in ages to come this feast will stand out like a great mountain peak of our age, its top lost in the eternal snows of God's glory, while its wide view will give coming ages to understand that in this era of frivolity and apostasy, the faithful, under the leadership of their Popes, have rendered to God the glory that is His due. "Jesus Christ, King of kings, let us adore Him." Invitatory of the feast.

Note 3. Sts. Simon and Jude, Apostles, Oct. 28. Simon Zelotes was one of the Twelve. He preached the faith in Africa and, together with St. Jude, also in Asia. He was martyred by being cut in half with a saw. He is represented in art with a saw. The prophet Isaias was put to death in the same way. St. Judas Thaddaeus (Jude), one of the Twelve, is the author of the epistle named after him, one of the inspired epistles of the Bible. He brought the faith to Armenia and into Asiatic Russia. He was martyred for the faith, beheaded with an axe. In art he is represented holding an axe.



Part 2. Bible

Sacramentals, Ceremonies

(1) *Sermons*, Luke 11. 28; Ps. 118. 105; Prov. 8. 10; Is. 55. 3; Luke 10. 42. (2) IV Kings 17. 14; II Paral. 36. 16; Prov. 1. 24-26. (3) Luke 10. 10-

12; John 12. 47-50. (4) *Bible*, Mat. 5. 17; Mat. 22. 31, 32; Luke 24. 25-27. (5) Acts 8. 30-40. (6) *Prayer*, Eccclus. 48. 22; Acts. 10. 4; II Thes. 1. 11; Eccclus. 21. 6; Mat. 26. 39. (7) *Works*, Rom. 2. 10; Ephes. 2. 10; Tit. 3. 14; Mat. 12. 35; Mat. 20. 8. (8) *Things*, Ex. 25. 10-15. (9) Num. 7. 10, 11; II Mach. 2. 20; Ex. 25. 23. (10) *Ceremonies*, Mark 7. 33-35; John 9. 6, 7; John 20, 22, 23. (11) II Mach. 10. 1-8. (12) John 10. 22, 23; Ex. 40. 1-8. (13) Ex. 40. 9-17. (14) Ex. 40. 18-28. (15) Ex. 40. 29-36. (16) III Kings 8. 1-11. (17) III Kings 8. 12-21. (18) III Kings 8. 22-31. (19) III Kings 8. 32-38. (20) III Kings 8. 39. 45. (21) III Kings 8. 46-52. (22) III Kings 8. 53-57. (23) III Kings 8. 58-62. (24) III Kings 8. 63-66.



Part 3. Catechism

Sacramentals, Ceremonies

Sacramentals are sacred objects and actions which the Church, in imitation of the Sacraments, employs for the purpose of obtaining favors, especially spiritually ones, through her intercession.

There are essential differences between the Sacraments and the Sacramentals:

1. In their institution: the Sacraments were instituted by Christ; the Sacramentals, by the Church.

2. In their effects: the Sacraments are of themselves capable of conferring grace as instruments of the divine power; the Sacramentals depend for their efficacy principally on the intercessory power of the Church.

3. In their mode of operation: the Sacraments, if worthily received, of themselves effect immediate inward sanctification; whereas the Sacramentals operate mediately only, that is, through the prayers and blessings of the Church; and it is left to the wisdom and goodness of God whether or not that is obtained for which the Church asks.

4. In their necessity: the reception of certain Sacraments is of obligation by God's command; the Sacramentals are only recommended to the faithful by the Church.

The power to institute Sacramentals was given by our Lord to the Apostles and through them to their successors. "Having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases and all manners of infirmities." Mat. 10:1. By virtue of these powers granted by Christ, the ministers of Holy Church bless and consecrate material things, praying that God render to these things, as Sacramentals, the efficacy of banishing evil spirits, of healing sickness, and of mov-

ing to holy sentiments as well as of preserving from evil those who use them with the right dispositions.

There are several kinds of Sacramentals. First, all those things which the Church blesses and consecrates for use in divine worship or for our pious use, holy water, oil, salt, bread, wine, palms, and candles; secondly, the blessings and exorcisms used by the Church. Certain actions (the sign of the cross) and things (blessed crucifixes, medals, rosaries, scapulars, etc.) are also Sacramentals.

One of the most universal and efficacious Sacramentals is holy water, blessed by a priest. It is to be had in every church. A bottle of it should always be kept in the home. At night, upon retiring, we bless our beds and bedrooms with a few drops of holy water, saying: "In the name of the Father and of the Son and of the Holy Ghost. Amen."

Sacramentals benefit the soul in proportion to the faith and piety with which they are used. To use holy water once devoutly is of more avail than to use it many times with little attention. So, too, the use of all the Sacramentals profits us according to the spirit in which we employ them.

It is spiritually profitable to wear devoutly such Sacramentals as scapulars, crucifixes, and medals, to carry the rosary about with us, and to have in our homes crucifixes, holy pictures, and statues of the saints. These practices are pleasing to God, helpful to our souls, and are in keeping with the spirit of the Church. Sometimes they are the occasion for the grace of conversion from a sinful life. Because of the devotion and contrition which their use fosters, they are means of obtaining pardon for venial sins. The temporal punishment due to sin is also remitted by God through a humble and devout use of the Sacramentals. By exciting in us sentiments of piety, the Sacramentals put to flight the evil spirit and repel his attacks. They have proved themselves the indirect means of preserving from sickness, or of obtaining cures because of the strong faith which they awaken. It has been observed that the more practical and devout the Catholic is, the more diligently he uses the Sacramentals. The indifferent, on the other hand, are seldom seen with Sacramentals. The lax wear no scapular or medal, nor have they a rosary or prayerbook with them. Their sign of the cross and genuflections are carelessly made. In their homes are no holy pictures or crucifixes, nor is holy water found there.



Ceremonies are conventional signs or actions which accompany the words of some religious function, either private or public. You enter a church and bless yourself with holy water at the font, you genuflect and enter a pew, you kneel down and make the sign of the cross. All these actions are so

many ceremonies. There are many ceremonies during the solemn performance of sacred functions by the clergy, at Mass, Baptism, blessing of the baptismal font, etc.

The Church gives great care to the performance of the ceremonies of divine worship. The Catholic who learns the meaning of the ceremonies of the Church finds prayer and recollection of spirit easy when he is present at the public worship of the Church. And when away from home or in a foreign land, he never feels alone in his public worship of God, for the Mass and its ceremonies, the Sacraments and their administration, and the great liturgical acts of Catholic worship are the same the world over, thus expressing that wonderful unity of faith and of worship which are essential to the true Church of God as well as to the preservation of revealed truth.

How naturally our interior faith, love, and reverence reveal themselves in external actions. We raise our voice in sacred song; we lift up our face and eyes toward heaven; we bow down, we fold our hands or cross them reverently on our breast; we bend the knee to the ground in adoration; we sign ourselves devoutly with the symbol of faith, and so on. What are all these exterior signs but so many outward expressions of our interior faith and love!

Sayings of the Fathers:

"The sign of the cross is a terror to hell, and the seal of the faithful. It heals sickness and withstands sorcery. This sign will appear in the heavens when Jesus Christ will come to judge the living and the dead." St. Cyril.

"Believe me, Satan fears the vigils, the prayers and the fasts of the devout; yea, one sign of the cross weakens him and puts him to flight." St. Anthony.

"We make the sign of the cross of Christ on our forehead and on our heart: on our forehead that we may confess Him, on our heart that we may love Him." St. Ambrose.

Supplementary Reading from the Catholic Encyclopedia

Holy Water, VII-432d
Incense, VII-716c
Candles, III-246d
Sanctuary Lamp, I-354b
Ceremonies, III-538c
Cruets, IV-543a
Crosier, IV-515b
Mitre, X-404d
Medals, X-111b
Missal, X-354d
Breviary, II-768d

Statues, Pictures (Images), VII-664c
Scapular, XIII-508b
Relics, XII-734b
Crucifix, IV-517b
Rosary, XIII-184d
Ritual, XIII-88d
Rites, XIII-64b
Procession, XII-446d
1. Cross, 448b
2. Banner, 448d
Bells, II-418d

CHAPTER IX

FIRST WEEK IN NOVEMBER

Part 1. Liturgy

Note 1. Read the proper of Sunday's Mass. Note how short are the various parts of the proper. Nuggets of gold and precious stones are small. So, too, the divine treasures are condensed. The more we reflect on the propers of the liturgy, the greater charm they exert over our minds. They are like the bits of colored glass that compose church windows. These bits of liturgy must be considered in their setting, as parts of the great picture that illustrates the Church year. Of these liturgical selections, we may say: "My fruit is better than gold and the precious stone, and my blossoms than choice silver." Prov. 8:19.

Note 2. All Saints, All Hallows, Hallowmas, November 1. The feast of the Church Triumphant. By giving glory to God's saints, we give glory to God. Read the proper of the Mass and meditate on it. Feel the joy there to be found by all who long for the glory of heaven. The feast occurs at a season of the year when the harvests remind us of the harvests of God, the saints on high. It is the feast not only of the canonized saints, but of all those now in heaven. To become a saint, we must first desire it efficaciously and then set to work and live in the state of grace continually. Progress will follow as long as our will and God's grace work together. Then will our Lord also say to us as He has said to numberless others before: "Enter thou into the joy of thy Lord." Mat. 25:21.

Note 3. All Souls, Soulmas. Sorrow and sympathy are the dominant notes of the liturgy today, when Holy Church commemorates the souls in Purgatory. Pope Pius X granted to all priests permission to say three Masses on this day. It is the day to visit the graves of our departed ones in the cemetery. The Masses heard and communions received and prayers said for the souls in Purgatory mean more than flowers and wreaths. On the eve of this day and on the day itself till midnight, we may gain the plenary indulgence of the Portiuncula. As often as we enter a church during the prescribed time and there pray for the intentions of our Holy Father, we gain this indulgence. We will find great comfort and interior consolation in devotion in behalf of the souls in Purgatory. We should often say this short prayer: May the souls of the faithful departed through the mercy of God rest in peace!

Especially should we pray for the repose of the souls of our own departed.

Holy Church applies the words of Job to the souls in Purgatory: "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me." Job 19:21. Our fasts, prayers and almsdeeds in behalf of the souls of Purgatory in general, and especially for our own dead, are very pleasing to God. By our merits we can atone for the Holy Souls and shorten their stay in Purgatory, where they must make atonement till the last farthing of merit for their guilt is paid. Therefore does Holy Church urge us to attend Masses for the dead and to have Masses said for them. On anniversaries of death we should try to attend Mass and receive Communion, and if possible have a Mass said for the souls of our deceased relatives and friends. Thereby we practise a high degree of charity, we please God and do a good work, which helps to sanctify our own souls.

Every year, on All Souls Day or on the Sunday after, we should go to the cemetery and kneel there by the graves of our dear ones, and pray and meditate. This practice will impress deeply upon our soul the vanity of worldly things, the glory of living a good life, the importance of preparing for eternity, and the gratitude we ought to show God for the grace of faith.



Part 2. Bible

Church Triumphant and Suffering. IX Article

(1) Luke 23. 3; John 5. 29; John 8. 51; John 12. 25; John 14. 2, 3. (2) John 17. 24; Acts 7. 58; I Cor. 15. 19; II Cor. 5, 1, 2; I Cor. 5. 10. (3) Heb. 13. 14; I Peter 1. 3-5; Apoc. 14. 13. (4) Luke 12. 31-33; II Cor. 4. 18; Gal. 6. 8. (5) Col. 3. 1-10. (6) Job 19. 25-27; Is. 26. 19; Is. 66. 14. (7) Mat. 22. 31, 32; Mark 12. 26, 27; Mat. 27. 52. (8) John 5. 25-29. (9) John 6. 39; John 12. 24, 25; Acts 17. 31-34. (10) I Cor. 6. 14; I Thes. 4. 12-16. (11) II Tim. 2. 11; Heb. 6. 2; Apoc. 20. 12. (12) I Cor. 15. 35-44. (13) Wis. 3. 1-3; Ps. 118. 112; Ps. 144. 13; Mat. 5. 12; Luke 22. 29, 30. (14) I Cor. 2. 9; I Cor. 13. 9-13. (15) Heb. 12. 23-29. (16) II Cor. 5. 1-9. (17) Heb. 11. 13-16; Ephes. 1. 16-18; Phil. 1. 20-23. (18) II Tim. 4. 6-8; Heb. 4. 11. (19) II Mach. 12. 43-46; I Cor. 3. 13-15; Mat. 5. 25, 26. (20) Heb. 12. 18-22; Apoc. 7. 9, 10; Job 19. 21.



Part 3. Catechism

The Church Triumphant. Ninth Article of the Creed: the Holy Catholic Church, the Communion of Saints.

The Church Militant consists of all the faithful on earth. The Church Suffering consists of all the souls in Purgatory. The Church Triumphant

consists of all the souls in heaven. After Doomsday the Church Suffering and the Church Militant will be no more. The Church Triumphant alone will continue in heaven, in union with God the Father, Son, and Holy Ghost. (For Church Militant, see Chapter 5, part 3.)

The feast of All Saints, November 1, is observed by Holy Church to honor all the saints in heaven. The souls in heaven are so numerous that St. John in the Apocalypse speaks of a multitude "which no man can number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes and palms in their hands." Apoc. 7:9.

Although there are innumerable souls in heaven, only the canonized saints, those whom the Pope, after careful examination, declares to be among the elect, may be publicly honored as saints. Saints are canonized in order to give glory to God through His servants. It is only after well-attested miracles have been performed through the intercession of some devout servant of God, that such a one is solemnly canonized as a saint.

Certain gifts and rewards of the saints in heaven are called dowries. They are seven in number: three of the blessed soul, and four of the glorified body. The dowries of the blessed soul are these:

1. Vision, the seeing of God face to face in the light of glory.

1. Possession, the perfect union of the soul with God, possessing and comprehending Him forever in the light of glory.

3. Fruition, the enjoyment of God and of the vision and possession of God; this is an everlasting love. Vision takes the place of faith, possession replaces hope, while the love of God reaches its sublime height beyond all human comprehension. This love is the supreme joy of the elect.

After the resurrection of the dead at the end of the world, the dowries of the saints' glorified bodies will be, 1 Cor. 15:43, 44.

1. Impassibility or incorruption: the glorified bodies of the elect will no more suffer sickness or corruption, death, or any bodily evil.

2. Clarity or brightness: an incomparable beauty will be the portion of glorified bodies.

3. Agility: the ability to move with the speed of the spirit.

4. Subtility, the glorified bodies, relieved of earthly conditions, are spiritualized, and have no need of food, sleep, etc.

In images the saints are represented with halos above the head. A halo, or nimbus, is a glory of light, represented by a circle of bright color or a metal ring. Heaven is conceived as the kingdom of eternal light, an illumination of the spirit, even as hell, on the contrary, is dark and black to the bottomless abyss. This light of heaven is shown about the head of the saints in images

in the form of a halo. If the halo is represented as surrounding the entire body, it is called an aureole.

Relics are the remains of the bodies of the saints, or of articles which belonged to them. Relics have been honored by the faithful from the beginning. The honor and reverence shown to relics has been time and again approved by God, as is seen in the miracles which have accompanied the devout veneration of the relics. Holy Scripture records that a dead man came to life upon the touch of the bones of the holy prophet Eliseus. 4 Kings 13:21. Handkerchiefs which had touched the body of St. Paul, were found to cure sickness. Acts 19:12.

Church Suffering. All Souls Day, Soulmas, November 2.

The name Purgatory means purging and purifying. Purgatory is a place in which souls satisfy divine justice for venial sin that may be on their conscience at the moment of death and for the debt of temporal punishment still due to their mortal sins that have already been forgiven.

Both Scripture and tradition teach the existence of Purgatory. Only mortal sin can condemn a soul to hell. Yet many who, at the hour of their death, are not in the state of mortal sin, are not good enough to enter heaven. There must, then, be a middle place, where the imperfect souls cancel the debt they owe divine justice for the temporal punishment due their sins.

Faith teaches that all who die in the state of mortal sin, unrepentant and rebellious against God to the last, are lost; while those who die in the state of grace are saved and enter into heaven. Yet many of these latter must first go to Purgatory, there to be purified from all the dross of sin, and make complete payment of the temporal punishment due to their guilt, if they failed to do so in this life.

God's justice demands complete atonement for sin. Even after mortal sin is forgiven by perfect contrition or the sacrament of Penance, divine justice demands satisfaction on the part of the penitent. The elect themselves would not be satisfied to enter into the joys of eternal rest were they conscious of even the least imperfection unatoned for or the smallest debt not paid. Hence it is that Holy Mother the Church constantly preaches penance and satisfaction to be made for sins already forgiven in the sacrament of Penance.

Next in order of salutary forms of penance come the penitential seasons of the liturgical year, Lent and Advent together with the Apostles' Fast. These three penitential seasons are of high antiquity in the Church, although nowadays, owing to the laxity of most Christians, they have lost their peniten-

tial rigors. Third in order of efficacy are those personal penances which we impose upon ourselves. All practice of religion is penitential, because it checks and suppresses the inordinate uprising of the carnal man. It is penitential to go to Mass, to observe the fast days, to kneel and pray, to give alms, to refrain from worldly amusements, to practice watchfulness over the senses, and in general to combat the world, the flesh, and the devil. The practices of penance not only help to sanctify us in this life, but cancel our Purgatory in the next.

There is a vast and immeasurable difference between the sufferings of the souls in Purgatory and those of the damned. The reprobate in hell suffer against their will and without hope; the souls in Purgatory suffer patiently, knowing that their salvation is secure. The damned hate, curse, and blaspheme God; the souls in Purgatory love, adore, and bless God. The damned must endure their torments forever, for out of hell there is no redemption; the souls in Purgatory suffer only for a time. They will one day reign with God. The greatness and length of suffering of the souls in Purgatory depend on the amount of punishment which they must undergo, and this in turn is measured by their lack of the love of God while on earth. God commands all to love Him with their whole heart and their whole mind. Only when this love of God has been perfected within the soul in Purgatory is it prepared to enter heaven and receive its final reward. St. Augustine prayed at the altar for his saintly mother Monica for thirty years. We can aid the suffering souls by means of our suffrages, our prayers, our Communions, the Masses we hear, our fasts, and almsgiving, and other good works. Indulgences applied to souls in Purgatory are entirely in the hands of God, who acts according to His divine wisdom, mercy, and justice. According to our fervor in affording relief to the holy souls, shall we ourselves, when detained in Purgatory, find friends on earth to help and intercede for us. God's loving Heart is touched with pity towards those who do a kindly deed in His name; one of the acts of greatest Christian kindness is to remember and pray for the dead. To pray for the living and the dead, is one of the fourteen works of mercy.

The Communion of Saints means the bond which exists between all the members of the Church, whether in heaven, on earth, or in Purgatory. It is seen in the communication of spiritual blessings. The faithful on earth honor and pray to the saints in heaven and, through the intercession of those friends of God, obtain graces and other favors. The faithful intercede for the souls in Purgatory and ask God to deliver them from their prison. The saints in heaven also intercede for the souls in Purgatory. All God's children are thus united by the bonds of love.

Sayings of the Father:

"O heavenly beatitude! O eternal life! In thee is found eternal peace, the highest glory, unspeakable joy, one everlasting feast." St. Augustine.

"Great is the joy in the heavenly kingdom, where there is no fear of death, but the assurance of eternal life." St. Cyprian.

"Let us hasten to pray for the departed, that they may hasten to their glory and that we may soon be united with them in heaven." St. Augustine.

"We have loved him during life, let us not abandon him until we have conducted him by our prayers into the house of the Lord." St. Ambrose.

Supplementary Reading from the Catholic Encyclopedia

All Saints (All Hallows), I-315c

Communion of Saints, IV-171c

Resurrection, XII-789d

Predestination, XII-378d

Intercession, VIII-70b

Relics, XII-734b

All Souls, I-315d

Purgatory, XII-575c

1. Catholic Doctrine, 575c

2. Errors, 576a

3. Proofs, 576b

4. Duration and Nature, 578a

5. Succouring the Dead, 578d

6. Indulgencies, 578d

7. Invocation of Souls, 579c

8. Utility of Prayer for the Dead,
580a

CHAPTER X

SECOND WEEK IN NOVEMBER

Part 1. Liturgy

Note 1. The Church year is nearing its end. Enter more and more into the spirit of the proper of the liturgy of the day. Remember that the understanding of the liturgy is more a matter of the heart than of the mind. The heart knows better than the intellect the things that are of God. Love God, and the sacred liturgy will appeal to you with great force. God speaks to us in the sacred books of Holy Church. In ancient and medieval times the people were familiar with these books. By a little constant effort you too will soon grow familiar with them. Once you have sensed the sublime and heavenly language of the sacred books, you will there find peace and joy for your soul. The psalmist says: "The testimony of the Lord is faithful, giving wisdom to little ones." Ps. 18:8.



Part 2. Bible

Four Last Things. VII, XI, XII Articles

(1) *Death*, Job 14. 5; Ps. 88. 49; Ecclus. 3. 19; Eccles. 8. 8. (2) Ecclus. 17. 3; Ecclus. 14. 18-20; Ecclus. 40. 11; Ecclus. 41. 5; Heb. 9. 27. (3) Gen. 2. 17; Gen. 3. 19; Wis. 2. 23, 24; Wis. 1. 13-16. (4) Rom. 5. 12; Rom. 6. 23; Job 21. 17-19; Wis. 7. 6. (5) Is. 14. 10-16. (6) Prov. 27. 1; Eccles. 9. 12; Ecclus. 14. 12. (7) I Thes. 5. 1-6. (8) Wis. 4. 19, 20; Wis. 5. 2-5. (9) John 16. 20-22; Apoc. 21. 4; Apoc. 22. 4, 5. (10) *Judgment*, Luke 21. 14-28. (12) Luke 21. 25-37. (13) Ps. 49. 1-6; Ps. 95. 11-13. (14) Mal. 3. 2, 3; Zach. 14. 5; Mat. 13. 30. (15) I Thes. 5. 1-5; Amos 5. 18-20. (16) Soph. 1. 14-28. (17) Mat. 25. 32-36; Mat. 25. 41-43. (18) *Heaven*, see above Chapter IX—part 2. *Hell*, Ecclus. 21. 10; Mat. 8. 11, 12; Mat. 10. 28. (19) Mat. 13. 41, 42; Mat. 13. 49, 50; Luke 13. 27, 28. (20) Apoc. 9. 6; Apoc. 14. 11; Apoc. 20. 9, 10; Job 20. 22; Ps. 48. 15.



Part 3. Catechism

The Four Last Things: Death, Judgment, Heaven, Hell.

The Seventh, Eleventh, and Twelfth Articles of the Creed.

The seventh article of the Creed: From thence He shall come to judge the living and the dead.

The eleventh article of the Creed: The resurrection of the body.

The twelfth article of the Creed: Life everlasting.

Death is the separation of the soul from the body. The body is buried in the ground and decays. The soul returns to God for judgment. Then it goes to heaven or to hell or to Purgatory.

We know not when nor where nor how we shall die; but this we know, that if we die in the state of mortal sin, we are lost. Therefore the greatest duty of life is to live and die in the state of grace.

Man was not created to die. Death is the punishment of sin. Therefore is the thought of death so terrible. Sin is the separation of man from God. Death is the separation of the soul from the body. Hence it is said: "By one man sin entered into the world, and by sin death." Rom. 5:12.

In the litanies we pray to be delivered from a sudden and unprovided death. A sudden death is not an evil, if we die in the state of grace. Life should be a continual and earnest preparation for death by persevering in the state of grace.

At the approach of death, we should put all our trust in God. We should receive the last rites of the Church in a spirit of resignation and contrition, realizing that death is the common penalty for sin. Should death come to us suddenly, and should we realize that we are dying, we need not fear, but confidently turn to God and give our life into His hands, offering it in the spirit of atonement and making an act of perfect contrition, or saying: My Jesus, mercy! Should we be troubled in mind that perhaps we have not received the last sacraments worthily, even at the end of life, let us not despair, but with true contrition and confidence in Jesus Christ, trust in His mercy and pardon. Let us call on the Mother of God, the ever Blessed Virgin Mary, to intercede for us with her divine Son. She is the refuge of sinners. In our illness and lonely hours, we should often repeat the words: My Jesus, mercy!

Judgment takes place immediately after death. This judgment is called the particular judgment. When and where we die, then and there will Jesus Christ judge us. He will then and there pronounce sentence upon us. That sentence will be divinely just and tempered with infinite mercy. It will be the sentence we ourselves demand, because we will then see ourselves as God sees us. Should we, through wickedness and persevering obstinacy to His grace and love, have brought upon ourselves the sentence of eternal damnation, we will have no one but ourselves to blame. No soul goes down into everlasting torments, except for its own deliberate misdeeds and wicked obstinacy. Nor

could a reprobate enjoy the beatitude in heaven, because beatitude presupposes the capacity to receive it. The reprobate has no such capacity. His conscience would torture him in heaven as in hell. Let us sometimes recall these words of St. Paul: "It is appointed unto man once to die, and after this the judgment." Heb. 9:27.

Besides the particular judgment, there is a general judgment, which will take place at the end of the world, on Doomsday. Our Lord says: "The hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." John 5:28, 29.

Nothing is impossible to God. All the dead will rise again. Whether they be buried on land or in the depth of the sea, whether their bodies were cremated or interred in mother earth; whether their ashes were scattered to the four winds or not: they shall rise again and come to judgment. God has said so. A handful of dust will not be able to resist the almighty God.

Christ Himself will be the Judge of all. He died for us and ransomed us from the power of Satan and sin by His death. We belong to Him by right of Redemption. It is therefore His privilege to be our sole Judge. He will decide our case with divine justice, which ought to give us the greatest comfort. He will judge as the God-Man as our Redeemer who is all-knowing. To Him all circumstances are known even to the minutest details. Our difficulties and our weaknesses will be weighed and considered. The good that we have done and left undone, the evil we did in thought, word, or deed, the evil that we resisted, all things are known to Him and nothing is hidden from Him. The blame of the damned will rest upon themselves. In the judgment they will see how they deliberately transgressed God's law and turned a deaf ear to the graces and pleadings of Christ. The beatitude of the elect will be all the greater, because of the exact scrutiny of Him who judges with absolute rigor and justice. It is of faith, that no one need be damned, nor will any one be damned who has not deserved it for a life of sin and rebellion against Him who is goodness itself. "There is not anything secret that shall not be made manifest, nor hidden that shall not be known and come abroad." Luke 8:17.

The angels of God will separate the good from the wicked, those who persevered in the state of grace from those who persevered in the state of sin. The good will be gathered at the right hand of Christ, the wicked at His left. To the good Christ will say: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world." Mat. 25:34.

To the wicked He will say: "Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels." Mat. 25:41. It depends on ourselves with God's grace, whether we shall stand at the right or the left hand of Christ on Doomsday. Life is given us here on earth that we may work out our salvation. No one will be lost who has not deserved it. No one will be saved who has not merited it.

Heaven is a place and a state. It is invisible by nature to us mortals, because it is the abode of blessed spirits, and spirits are by nature invisible to the bodily eye. In heaven the angels and saints enjoy God, unseen of us, though at times near us. The bodies of the elect will be glorified after the resurrection and enjoy the four dowries of glorified bodies. The state of grace in the just on earth is in the elect in eternity transformed into the state of glory. It is called beatitude; it will be the portion of the elect forever. The glory and beatitude of the saints in heaven is measured by the degree of love and merit acquired by each individual while here on earth.

It is therefore of the greatest importance, not only to live in the state of grace, but to increase in merit while here on earth. The supreme duty of each one is so to live that after death he may enter into life everlasting. All other aims in life are vain and foolish. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" Mat. 16:26.

Hell is a place and a state. It is the opposite of heaven. Heaven is a place of joy; hell is a place of punishment. The souls in heaven see God, possess Him, and enjoy Him forever. The reprobate souls are exiled from God; they shall never see Him nor possess Him nor enjoy Him. The bodies of the damned after resurrection will be reunited to their souls, and share in their souls' unending misery. They will be subject to constant corruption, afflicted with unspeakable pains and torments, confined to utter darkness, indescribably ugly and bereft of all beauty and clarity.

Hell is a state. It is the condition of the damned. As the state of grace here on earth leads to the state of glory hereafter in heaven, so the state of sin here on earth leads to the state of dishonor and damnation hereafter in hell. It is a state of utter loss. The Latin word "damnum" means "loss"; damnation means the state of loss, the complete, irreparable, eternal loss of God. It is the misfortune of misfortunes. The thought of eternal torments has inspired numberless men and women so to order their lives as not to expose themselves to the horrors of hell.

Our Lord mentions the fire of hell. He speaks of the "furnace of fire; there shall be weeping and gnashing of teeth." Mat. 13:42. The Athanasian Creed says: "Those who have done evil [shall go] into everlasting fire." Of the nature of this fire, nothing has been defined by the Church. Those who say that they cannot believe in a God who condemns man to eternal fire, little realize the malice of sin; nor do they pause to think that fire is not the worst torment in hell. The loss of God is the greatest torment of the damned. The saints trembled at the thought of hell. Let us imitate them, so that the remembrance of hell may fill us with a salutary fear and urge us to lead a fervent Christian life.

Sayings of the Fathers:

"When we think of the joys of heaven, the joys of this world appear as worthless." St. Gregory.

"He who despises or forgets hell, will not escape it." St. John Chrysostom.

Supplementary Reading from the Catholic Encyclopedia

Eschatology, V-528c

1. Ethnic, 528d
2. Old Testament, 531b
3. Catholic, 532d

Death, IV-660d

Judgment, VIII-549b

1. Particular, 550c
2. General, 552a

Heaven, VII-170b

1. Name and Place, 170b
2. Existence, 170d
3. Beatific Vision, 171d
4. Eternity, 173c

5. Essential Beatitude, 174a

6. Accidental Beatitude, 174b

7. Attributes of Beatitude, 174d

Hell, VII-207a

1. Name and Place, 207a

2. Existence, 208a

3. Eternity, 208d

4. Impenitence of Damned, 210a

5. Poena Damni, 210d

6. Poena Sensus, 210d

7. Accidental Pains, 211b

8. Characteristics of Pains, 211b

CHAPTER XI

THIRD WEEK IN NOVEMBER

Part 1. Liturgy

Note 1. The collect, lesson, gospel, secret, and postcommunion are proper to the transferred Sundays. The psalmody propers, however, the introit, gradual, offertory, and communion, are the same from the 23d to the last Sunday, including the inserted Sundays following after Epiphany. The main note of these psalmody propers is one of thanksgiving. "Lord, Thou hast blessed Thy land." Introit.



Part 2. Bible

Extreme Unction. How to Assist the Dying.

(1) Mark 6. 13; James 5. 14; Ex. 23. 25. (2) II Kings 24. 13-16; Ecclus. 38. 15. (3) Ecclus. 37. 33, 34; Tob. 2. 9-14. (4) Job 5. 17-19; Ps. 33. 20; Ecclus. 38. 1-7. (5) Ecclus. 38. 9-14; Ecclus. 18. 20, 21. (6) Wis. 16. 6-13. (7) Ps. 101. 24, 25; Ps. 117. 25; Jer. 17. 14. (8) I Esdr. 9. 13-15; Tob. 3. 1-6; Job 2. 7-10. (9) Mat. 4. 24; Mat. 8. 2, 3; Mat. 8. 14-16. (10) Mat. 9. 20-22; Luke 13. 10-13. (11) Ps. 38. 7, 8; Luke 10. 41, 42; Heb. 13. 14; I Peter 5. 6, 7. (12) Tob. 3. 21, 22; Judith 8. 20; Job 5. 11; Jer. 31. 13; Nahum 1. 7. (13) II Cor. 1. 3; II Cor. 1. 5; Tob. 1. 19; Job 2. 11-13. (14) Luke 24. 26; Rom. 5. 3-5; I Cor. 10. 13. (15) Wis. 2. 1; Wis. 9. 15; Eccles. 7. 16; Eccles. 8. 14. (16) Ps. 36. 5-7; James 5. 7-11. (17) Ps. 4. 2; Ps. 17. 36; Ps. 93. 8-13. (18) Wis. 11. 10, 11; Heb. 12. 5-11. (19) I Peter 2. 20-23; I Peter 4. 1, 2. (20) Apoc. 7. 14; I Peter 5. 10; II Thes. 1. 4-8.



Part 3. Catechism

Extreme Unction. How to Assist the Dying.

Extreme Unction is the sacrament which, through the anointing and the prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

On Maundy Thursday the bishop consecrates the holy oils at the Mass. The holy oils are the oil of the sick, chrism, and the oil of catechumens. With

the oil of the sick the priest anoints the sick person on the two eyes, two ears, two nostrils, two lips, two hands, and the two feet, while saying the words of the anointing: "Though this holy oil and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing (hearing, smelling, taste and speech, touch, walking)." From these words it is evident that besides the primary effect of this sacrament, which is the fortifying and refreshment of the soul, other effects often follow in the well-disposed soul, namely, the forgiveness of sin and the remains of sin, and the reparation of the evils committed through the use of the senses.

Extreme Unction is a sacrament of the living and must be received in the state of grace. If confession is impossible, the sick person must, if possible, give some sign of contrition. Only the members of the Church are entitled to receive this sacrament. Even after death seems to have set in, this sacrament may be administered, because it is impossible to determine the exact moment of death. The dead cannot receive any sacrament, because the time of grace is past. People have been found to be still alive, when all the signs of death seemed present.

Extreme Unction is mentioned by St. James, in his Epistle: "Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." James 5:14, 15.

Extreme Unction increases sanctifying grace and comforts the sick, enabling them to meet with patience and courage the sorrows of death. It is sometimes followed by restoration to health. This is at times due to the fact that it exercises a healthy and helpful influence over the mind of the patient, puts him at ease and thus aids in the recovery of health. At other times it is the direct means of restoring health through the grace of God.

The last rites are the sacraments of Penance, Viaticum, and Extreme Unction. These three sacraments are administered by the priest when summoned on a sick call to prepare a person for death. In case the patient cannot make his confession, absolution is given conditionally.

Viaticum is the name given to the Communion of the dying. It may be received without the usual previous fast, but must be received in the state of grace. Dying persons should repeat frequently, with their lips or at least in their heart: My Jesus, mercy!

All the faithful who are baptized and have reached the use of reason, and who are dangerously ill, must receive the sacrament of Extreme Unction.

Children over seven years of age, who can confess and receive Communion, must, when dying at that early age, be anointed in the same manner as adults.

In the same sickness, should a relapse set in after partial recovery, the patient may receive Extreme Unction again. This is left to the judgment of the priest ministering to the sick person.

After administering the last sacraments, the priest gives the dying person the last blessing, to which is attached a plenary indulgence to take effect at the moment of death. The conditions for gaining this indulgence are three: to be in the state of grace, to be resigned to the will of God, and to say the holy name of Jesus, in love and sorrow, some time before death, in some such words as My Jesus, mercy! In case the sick person recovers and Extreme Unction is once more administered, the blessing for the moment of death is not repeated, because the indulgence attached to this blessing follows only at the moment of death. The blessing once given suffices to gain the indulgence.

The faithful are urged to provide for the sick in due time. It is a great cruelty to neglect the sick and suffering. Greater and more serious is this cruelty if the souls of the dying are neglected and allowed to appear before God unprepared. It is not cruel to inform the dying that they are nearing the end. If they are not so informed by their dear ones, they are likely to fail in preparing themselves as it behooves Christians to prepare for death. The priest should be informed in ample time. The necessary preparations should be made in the sickroom, so that the priest may be able properly to administer the last rites. Not a small child, but a responsible adult should be sent for the priest and give him an account of the sick person, as well as the correct address and other information for which the priest may ask.

The sickroom should be tidied up. A small table, near the bed, should be covered and, upon it, should be placed a standing crucifix, two candlesticks with blessed wax candles, a tumbler with holy water and a sprinkler, or a sprig of green, a tumbler with fresh drinking water, and a spoon. These things are to be made ready before the coming of the priest.

When the priest approaches the house, some one, carrying one of the lighted candles from the table in the sickroom, should meet the priest at the front door and go before him to the sickroom and set the candle on the table where it belongs. Everybody kneels down because the priest is carrying the Holy Eucharist. This he places on the table before the crucifix. He sprinkles the sick person and the room with holy water and then hears the confession. As soon as this is over, the priest gives a signal for all to return, and they enter

and kneel down and pray for the sick. Then Viaticum and Extreme Unction are administered. The last blessing follows.

It is not enough to have the sacraments administered once, when the illness continues for some time. Arrangements ought to be made with the priest to attend to the spiritual needs of the patient as long as the sickness lasts. When death approaches, all present should kneel about the bed and give the dying person the comforts of religion, by saying the beads, or better still, by reading the proper prayers of the Holy Church for the dying, known as the Commendations. These prayers should be read aloud so that the dying person may have the advantage of hearing the words and making the responses. There are no prayers better calculated to assist the dying than the Commendations. Holy water should be sprinkled about, and the words, My Jesus, mercy, should be repeated. Care must be taken not to weary the dying with too much uttering of words. A golden mean ought to be observed. When death finally comes, let there be no rush to leave the room, but some time should be spent in prayer. Prayer is now the best comforter. It also assists the deceased more than sobs or tears. A brief visit to our Lord in the church and an outpouring of sorrow there aids the deceased and the bereaved. They help twice who help promptly.

One of the greatest works of mercy is to assist the dying. God will provide, at death, for those who help others at death. Let us be kind and patient with the sick and the dying, realizing how great this work of mercy is in the sight of God. We should encourage them to resign themselves to God's holy will and speak to them of His infinite love and tenderness, of the vanity of this world, and of the fickleness of life. We can read to them out of their own favorite prayerbook and lend a helping hand so that all things in the sickroom be always clean and tidy. In the moments of their last agony, we may hold one of the blessed candles in their hand and whisper the holy name of Jesus in their ear, and repeat the names of Jesus, Mary, and Joseph, as also the Our Father, Hail Mary, and Apostles' Creed, doing all with the greatest consideration and not in haste or in impatience. Thus to assist the dying, is to move God to send His angels to attend at our own deathbed.

Sayings of the Fathers:

"God does not let us know the hour of our death, in order that we be constantly prepared for it." St. Gregory.

"In whatsoever state the last day of our life finds us, in that state will we be judged on Doomsday." St. Augustine.

"O amiable death, who will not desire thee, who art the end of evils, the close of toils, the beginning of everlasting repose." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Extreme Unction, V-716a

1. Actual Rite, 716a

2. Name, 716b

3. Sacramental Efficacy, 716c

4. Matter and Form, 724a

5. Minister, 725c

6. Subject, 726a

7. Effects, 727b

8. Necessity, 729a

9. Repetition, 729b

10. Reviviscence of Sacrament, 730b

Communion of the Sick, IV-174c

Viaticum, XV-397b

Preparation of Sick, 398c

See Commendations in Manual of
Prayers

CHAPTER XII

FOURTH WEEK IN NOVEMBER

Part 1. Liturgy

Note 1. Read the proper of the Mass. It is the end of the Church year. Holy Church would have her children on this day consider the end of all things. The Gospel gives the words of Christ concerning Doomsday. Note how the season invites to serious meditation. The days are growing shorter, darkness sets in earlier in the day, the weather outdoors is cold and raw, everywhere are signs of death and desolation. He who created nature, inspired that supernatural liturgy which harmonizes so fittingly with the Church year and nature. Everything invites us to meditate on the end of our sojourn here on earth. The liturgy invites us to prepare for the journey into eternity. "They that fear the Lord will prepare their hearts, and in His sight will sanctify their souls." Ecclus. 2:20.

Note 2. Presentation of Our Lady in the Temple, one of the seven Lady-days. On this day the parents of our Lady, St. Joachim and St. Ann, presented their three-year old daughter to God in the Temple at Jerusalem. In the Temple school she was educated by holy women, who taught the daughters of Israel. There she acquired the learning which fitted her for her life. In the proper of the liturgy, find the thoughts that Holy Church would have us ponder in connection with this mystery. At the age of about fifteen years, our Lady returned to her home in Nazareth. It was shortly after her return that the archangel Gabriel appeared to her with the glad message.



Part 2. Bible

Christian Burial

(1) Tob. 2. 1-9. (2) Gen. 49. 1-7. (3) Gen. 49. 8-15. (4) Gen. 49. 16-25. (5) Gen. 49. 26-32. (6) Gen. 50. 1-6. (7) Gen. 50. 7-14. (8) Deut. 34. 5-12. (9) II Kings 2. 5; Ecclus. 38. 16; Ecclus. 7. 37. (10) IV Kings 9. 34-37. (11) Jer. 8. 1, 2; Jer. 16. 4; Jer. 14. 16. (12) Jer. 22. 18, 19; Jer. 36. 30; Jer. 25. 33. (13) Apoc. 11. 8, 9; II Kings 18. 17-23. (14) Mat. 27. 8; Acts 8. 2; Gen. 35. 19, 20. (15) II Kings 10. 2; Ecclus. 22. 10; Ecclus. 22.

II; Eccclus. 38. 16-18. (16) I Mach. 12. 52; I Mach. 9. 18-22. (17) Mat. 27. 57-61; Mark 15. 43-46. (18) Luke 23. 51-56. (19) John 19. 38-42. (20) Ps. 129. 1-8.



Part 3. Catechism

Christian Burial. Consecrated Ground.

Christian burial is burial with the rites of Holy Church in consecrated ground.

Christians are the living temples of God. They are blessed and consecrated by the reception of many sacraments. The Christian's body is holy. The Holy Ghost dwells in every Christian who is in the state of grace. Jesus Christ dwells in the body at Holy Communion. Therefore with truth is the Christian body the temple of God.

The body of a deceased Christian is laid away by Holy Church as something sacred, with great reverence and solemnity. That body is destined to rise again in the state of glory, and to dwell forever in heaven with God and His angels and saints. Consequently with solemn and doleful chant our Holy Mother the Church mourns with her living children the departure of their dear ones and gives sublime expression to her grief at the altar in the words and music of an ancient and venerable funeral ceremony.

The early Christians, at the times of persecutions, redeemed the bodies of the martyrs at great risk and cost, in order to provide Christian burial to their remains. In all ages the Christians considered the burial of their deceased ones an important Christian duty. It is one of the fourteen works of mercy.

The main part of the burial rite is the Requiem Mass. The Mass is followed by the "absolution" of the deceased, given by the priest at the gate of the sanctuary. This "absolution" is not a forgiveness of sins, as in the sacrament of Penance, but a series of prayers for the soul of the departed.

After the absolution, the priest sometimes accompanies the body to the cemetery and there performs the ceremony of burial with appropriate prayer and blessing. Should he not go to the cemetery, he reads this final blessing immediately after the absolution at the end of the Requiem Mass.

Baptized children, who had reached the age of reason and were consequently entitled to the last rites the same as adults, are also entitled to the rite of Christian burial given to adults. This includes children from about the age of seven years. Those who have not attained the use of reason should

be buried from the church with the beautiful prayers which the ritual provides for the burial of little ones.

Christian burial is denied to non-Catholics for the reason that they are not members of the Church. It is also denied to those Catholics who have refused the last sacraments or who have been the cause of grave public scandal. This denial is not intended as a punishment to the dead, but as a warning to the living. Moreover it would be unjust to bestow the same privileges upon the unfaithful and renegade as upon the loyal faithful. The final decision as to whether Christian burial is to be allowed, lies with the bishop. It belongs to him to judge doubtful cases, and on his judgment the case rests.

Christian burial takes place in consecrated ground, called the cemetery, graveyard, churchyard, God's Acre, etc. The cemetery is a plot of ground set aside for this purpose, enclosed and consecrated by a bishop, or blessed by a priest who is delegated for the purpose. It is a great privilege to be buried in consecrated ground. The blessings of Holy Church attend the dead who are buried there. Her prayers and benedictions, said at the time of the solemn consecration or blessing of the cemetery, draw down the mercy of God and His pity on the dead who are resting there, give consolation to the bereaved mourners, and encouragement and hope to the devout wayfarers who still remain in this world.

The faithful are cautioned against absenting themselves from Mass on a Sunday when their dead await burial. It is certainly a most fitting time to assist at Mass with devotion and to pray for the repose of the souls of their departed. Holy Communion received as soon as possible for our dear departed is the best means of showing our affection for them and our interest in their welfare in the next world.

Burials are a time of sorrow and humility. Neither vanity nor revelry should signalize a Christian burial. It should not be an occasion for ostentation and display. The tyranny of a pagan custom has made funerals a great burden for many. Death reminds us that we are wayfarers and sinners. What a travesty then is display and vain ostentation. Unnecessary expenses should be avoided. Flowers and other heathen displays are out of order. It were better to use such money in works of mercy, in feeding and clothing the needy, in having Masses said for the departed. Let the Mass-cards replace the meaningless flowers; they will give comfort to the living and obtain pardon for the dead.

The monuments erected over the grave should be of a Christian character.

The cross is the proper ornament above a grave, or else the cross should be sculptured in the monument in a conspicuous manner. The cross is the sign of salvation and especially appropriate in our graveyards. A stone with merely the name of the departed and the dates engraven thereon suggests that heathen taste which certainly is not Christian. On every headstone should be found the words "Rest in peace," or the initials "R. I. P. ("Requiescat in pace," "May he rest in peace").

To bury the dead is one of the works of mercy. The abandoned poor are often attended by few mourners. Sometimes none but the immediate members of the family are present. We should, when possible, make it a practice to attend funerals, not only of those near and dear to us, but also of our neighbors, of the fervent members of the parish, and above all of those who had but few friends, because they were not conspicuous for wealth or influence. It is permitted to attend the funerals of non-Catholic friends or neighbors, and to go to their church where the funeral services are held, although not participating in the ceremony.

It is profitable to visit the cemetery. Nowhere are we more impressed with the vanities and uncertainties of life than in the City of the Dead. The cemetery is a powerful reminder of our Lord's words: "Watch ye therefore because you know not what hour your Lord will come." Mat. 24:42. A life which shies at the serious thoughts that arise from the contemplation of the graves of the dead is a life of folly.

Supplementary Reading from the Catholic Encyclopedia

Christian Burial, III-71b

1. Law of Church, 71b
 2. Ritual of Burial, 72c
 - a. Preparing the corpse, 72d
 - b. Conveying the corpse, 73a
 - c. Placebo and Dirige, 73c
 - d. Funeral Mass, 74b
 - e. Absolution, 74d
 - f. Departure, 75b
 3. Burial of Little Children, 75d
 4. History of Present Ritual, 76b
- Cemetery, III-504c

1. Early History, 504d

2. Burial in Churches, 506a
3. Medieval Cemeteries, 506d
4. Monastic Cemeteries, 508a
5. Cemetery Laws, 508c

Requiem Masses, XII-776d

1. Solemn Funeral Mass, 779a
2. Week's Mind, Month's Mind, Year's Mind, 780b

Catacombs, III-417c

See Rite of Burial in Manual of Prayers

CHAPTER XIII

THE CHURCH YEAR

. Here begins the Church year, which we divide into four seasons according to the four purposes of religion:

- I. Season of adoration, from the First Sunday of Advent to Septuagesima Sunday, Chapters 13 to 20.
- II. Season of propitiation, from Septuagesima Sunday to Easter, Chapters 21 to 29.
- III. Season of petition, from Easter to Whitsunday, Chapters 30 to 36.
- IV. Season of thanksgiving, from Whitsunday to the First Sunday of Advent, Chapters 37 to 40 and 1 to 12.

First Season of the Church Year

First Sunday of Advent to Septuagesima Eve—Season of Adoration

FIRST WEEK IN ADVENT

Part I. Liturgy

Note 1. Read Appendix I for the explanation of the Church year.

Note 2. Advent, or Coming of the Lord. Advent is also known as Little Lent. It is the beginning of the Church year. Advent starts on the fourth Sunday before Christmas, and closes on Christmas Eve.

Note 3. During the holy season of Advent, we are taken back to the ages before the coming of Christ. Wailings of patriarchs and yearnings of prophets are heard, calling upon the Messiah, the Expected of the Nations, to come. Advent is a season of prayer, fast, and almsgiving. Holy Church chants the words of the prophet: "Drop down dew, ye heavens, from above, and let the clouds rain down the Just One." Is. 45:8. On days not hindered by the rubrics, the votive Mass of Advent may be said, beginning with the words "Rorate, coeli, desuper; Drop down dew," etc. This Mass is known as the "Rorate" Mass. Violet, the color of penance, is the liturgical color in the Mass of this season.

Note 4. Read the proper of the liturgy for the First Sunday in Advent. The Advent proper bears an unmistakable sense of that expectation, which

is becoming to the season. Nothing is better calculated to prepare us for Christmas than the devout reading of the propers of Mass and office during this holy season. Thereby we are kept in touch with Holy Church, praying with her the wonderful prayers proper to this time, and sensing those sublime thoughts which she now meditates. This is done by clergy and religious. May it not also be done by the laity? The liturgy is the rule of life laid down by the Holy Ghost for both the clergy and the laity. All private devotions are secondary to the official devotions of the Church as found in her liturgy. In her sacred books, you find that abundance of holy thought and sublime contemplation which is to be found nowhere else. Therefore love your Missal. From it draw the inspiration for that divine elevation which your soul so ardently desires.

Note 5. On this Sunday begins the first season of the Church year, in which the supreme purpose is the adoration of God as taught us by Christ. Today the purpose of all Christ's teaching is shown us in the consummation of all things at the end of the world. Doomsday, with its sentence of heaven or hell, is the goal of that divine teaching which Christ came down to deliver to mankind. Any teaching which leaves the final end of all things out of account is vain and dangerous. The teachings of Christ are summed up in the words: "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" Mat. 16:26.

Note 6. Immaculate Conception of the Blessed Virgin, December 8. Lady-day-in-Winter. One of the seven Ladydays. Holyday of obligation. Read the proper of the Mass. See the glory with which Holy Church surrounds this wonderful privilege of our Lady.



Part 2. Bible

Creation. Article I. Fall of Angels.

(1) Creation. Gen. 1. 1-8. (2) Gen. 1. 9-19. (3) Gen. 1. 20-25. (4) Gen. 1. 26-31. (5) Gen. 2. 1-6. (6) Gen. 2. 7-15. (7) Gen. 2. 16-25. (8) Ps. 101. 26; Acts 17. 24; Amos 4. 13; Bar. 3. 32-34. (9) *Angels*, Ps. 67. 18; Dan. 7. 10; Col. 1. 16; Heb. 1. 4; Apoc. 5. 11. (10) Tob. 12. 15; Tob. 3. 25; Dan. 10. 13; Dan. 12. 1; Jude 1. 9; Apoc. 12. 7; Dan. 9. 21. (11) Luke 1. 19; Luke 1. 26; Ps. 103. 4; Mat. 24. 31; Luke 2. 13; Apoc. 5. 11, 12. (12) Ex. 23. 20-23; Ps. 33. 8; Ps. 90. 11; Mat. 18. 10. (13) Mat. 13. 39; Mat. 13. 41; Mat. 16. 27; Mat. 25. 31. (14) Luke 15. 10; Luke 16. 22; I Cor. 6. 3; I Tim. 5. 21; Gal. 1. 8. (15) *Devils*, Job 4. 18; Is. 14. 12-15 (16) II Peter 2. 4; Luke 10. 18; Apoc. 12. 7-9. (17) I Paral. 21. 1; Zach. 3. 1;

Wis. 2. 24; Mark 1. 12, 13; Mat. 13. 19. (18) Mat. 4. 1, 11. (19) Is. 27. 1; Luke 22. 31, 32; John 12. 31; John 16. 11; Col. 2. 15; Heb. 2. 14, 15. (20) II Cor. 2. 11; Ephes. 6. 11-16; James 4. 7; Is. 14. 12.



Part 3. Catechism

First Article of the Creed. Creation. Fall of the Angels.

Introduction. At the end of the Church year we concluded our catechetical study in the preceding chapter with the consideration of death and burial. With the beginning of the Church year we turn now to the study of Creation, the beginning of all things. This forms the subject of Chapter 13.

The Fall of Man and the Promise of a Savior are treated in Chapter 14. This consideration, so proper to the season of Advent, is followed by the Life of Our Lady, Chapter 15, and the Life of Our Lord, Chapter 16. The soul is thus prepared for the proper observance of Christmas and the other holidays which follow. Libica thereby harmonizes the study of religion with the current feasts and seasons of the Church year.

After the Christmas Holidays the ten commandments form the subject of our catechetical study. The Savior is come and shows the way of salvation, by keeping the commandments. The mind is prepared for the topics which follow in the next season of the Church year, namely, sin and its atonement.



The first article of the Creed: I believe in God, the Father Almighty, Creator of heaven and earth.

God is the Creator of all things. To create means to produce something where nothing before existed. God alone can create. He made all things out of nothing, and there is nothing that He did not make. This truth is one of the fundamental beliefs of the human race.

Modern unbelievers deny the existence of God and consequently deny that God is the Creator. They have no substitute to offer for God. If there be no God, this universe must have originated of itself. But this assertion is contrary to reason. Nothing comes of nothing. No matter how things developed or evolved, they must have had a beginning. But they could not have had a beginning without a Creator, who is God.

God created all things in six days. The days, mentioned in the Book of Genesis, do not necessarily mean a period of twenty-four hours each; they may have been long periods of time. On the first day, God made light; on

the second day, the firmament; on the third day, the dry land and the plants; on the fourth day, the sun, moon, and stars; on the fifth day, birds and fishes; on the sixth day, other animals and man. On the seventh day God is said to have rested. This day is the Sabbath.

The Sabbath period, the period during which God is represented as resting from His work of Creation, will continue till the end of time. Then will come the judgment when Jesus Christ, the world's Redeemer, will separate the just from the wicked, sharing with the former His heavenly glory, and condemning the latter to outer darkness forever.

God created all things. He did so, says the Vatican Council, "neither to increase nor to attain His own beatitude, but to manifest His perfection," to manifest His glory in His creatures. This universe and its myriads of creatures which He called into being by His creative act and to each of which He gives its own laws and properties and its share in His own goodness and perfection, should obey Him, serve Him, reach out to Him, and return unto Him, according to its own nature and powers, and thus, while attaining its own proper end, show forth His glory. How beautifully this truth is set forth by Catholic teaching and piety when it says: "Man's happiness is in doing God's will, and his end is God's glory."

God created the angels, pure spirits, that is, spirits without bodies. Matter does not enter into their nature. They have understanding and free will, they were free to obey or to challenge God. The angels were to merit heaven. It was to be a reward which had to be gained, and hence had to be merited. God subjected them to a trial so that by their faithfulness they might give Him glory and merit for themselves everlasting happiness. He enriched them with graces that they might attain this double end. But many failed deliberately; they sinned unto death, rebelling against God and forfeiting their magnificent graces and prerogatives, and the glory that was to be their reward in heaven. For their sin they were cast into hell where they shall be separated from God forever. They sinned in the midst of the light, knowing the consequences of their guilt, and therefore they justly deserved eternal damnation.

The fallen angels are called devils. They remain spirits without bodies. They are, like the good angels, represented in art as men with a body, but deformed and disfigured.

The leader of the fallen angels was Lucifer, "light-bearer." He is also named Satan, "enemy." His battle cry was: "I will not serve." This was also the cry of the rebellious angels who followed him. It is the cry of every

proud soul that refuses obedience to lawful authority. God abominates the proud man, and his end is destruction.

Those angels who stood the test to which God had subjected them, were confirmed in grace and entered into the state of eternal glory. They merited heaven as the reward of their humble submission, thus giving God that glory which is His due.

We have the names of a few of the angels: Michael, who combated the rebel Lucifer, saying: "Who is like God?"; Gabriel, the angel sent to the Blessed Virgin to announce the Incarnation; Raphael, who was sent by God as the guide of the young Tobias.

God has appointed an angel to guide and guard each one of us through life. Our guardian angel is ever at our side, to warn and to protect us from harm of body and soul, to be our advocate and to pray for us and to lead us by good inspiration along the path of righteousness to eternal glory. It is our duty to revere our guardian angel and to call upon him especially in danger and temptation. Above all should we heed his inspirations and warnings that we should not act contrary to our conscience. We cannot expect his help and protection if we resist grace and follow our evil inclinations. Our good angel accompanies us and prays for us through life; defends and protects us against our enemies; assists at our judgment, where he defends us against the devil who makes his last bid for our souls; and he will remain our special friend and associate through all eternity. Let us not forget in youth and age the beautiful prayer of our childhood:

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.

Sayings of the Fathers:

"God created, not because He had to, but because He willed to. The cause of all created things is the will of God and His goodness." St. Augustine.

"The devil does not cease to renew his attacks against us daily, to ensnare us weak mortals with deceit and temptation, as long as we live on earth." St. Ambrose.

Supplementary Reading from the Catholic Encyclopedia

- Liturgy Readings, XVI, 902 and 903. 7. The World Created in Time,
Advent, I-165b 474d
- Creation, IV-470a 8. Speculative and Practical Posi-
tion, 475a
1. Definition, 470a Angels, I-485a
2. History, 470c Guardian Angel, VII-49d, 50b
3. Arguments, 471d Devils, IV-764a
4. Creation and Evolution, 473c Demonology, IV-713d
5. Final Cause, 474b
6. Creation, the Prerogative of God,
474c

CHAPTER XIV

SECOND SUNDAY IN ADVENT

Part 1. Liturgy

Note 1. Read attentively the proper of the Mass, and consider the ancient patriarchs and prophets calling upon the Messiah to rend the clouds and to come down and save the world. The longing for the Expected of Nations, so strong in the hearts of the devout before the coming of Christ, is here introduced in order that we may with great longing prepare our hearts for the coming of Christ on Christmas. Anticipation has a sweetness of its own. "Come to deliver us, O Lord God of might." Responsory at terce.

Note 2. St. John the Baptist, forerunner of Christ, is not to be confused with St. John the Evangelist. The latter is one of the twelve Apostles, and the author of the Fourth Gospel. Our Lady was a cousin of St. Elizabeth, the mother of John the Baptist. The Church celebrates his birthday (June 24, Midsummerday), whereas, in the case of the other saints, she observes the day of their death. The reason is because St. John was sanctified in his mother's womb at the visitation of the Blessed Virgin. St. John, while still very young, went into the desert and led the life of a hermit in prayer and meditation. Great numbers of people went to the banks of the Jordan River to hear him preach. And our Lord also went, and was baptized by him, thus giving divine approval to St. John's preaching. Preparing the way of Christ, St. John urged the cleansing of the soul from sin by penance. He gathered disciples about him, who would live as he lived. Thus did the prophet-schools rise of old and the monastic schools of a later date. Not all people are satisfied with a worldly sort of life. Many wish to live according to higher standards than those of the world. Read the Gospel passages about St. John: Mat. 3:1-17; 14:1-13; Mark 1:1-14 Luke 1:1-25; 39-80.

Note 3. The doctrine of St. John. There is joy of the soul and joy of the body. But if our soul is to enjoy full happiness, it must be the master and ruler of our body. To assert and maintain this mastership, it must compel the body to practise mortification and penance. It must refuse many pleasures to the body because they destroy the joy of the soul. Does the body lord it over the soul? Then must the soul pay the price, spiritual death both in this world and in the next. Vast numbers of God's servants in the days of patri-

archs and prophets, as well as in the days of apostles and martyrs, in medieval and modern times, have sacrificed bodily pleasures and glorified the soul; today they shine before the Great White Throne. Some people accuse the Church of destroying human joy. Let such people ask the reprobates in hell, who killed their joy. The joys of the soul exceed the joys of the body, as immeasurably as heaven is above earth. "Oh, taste and see that the Lord is sweet." Ps. 33:9.

Note 4. On this Sunday, observe how St. John the Baptist, standing as the teacher in the desert, proclaims the same teaching as Christ, the great Teacher of mankind. It is the teaching of penance, followed by the grace of spiritual peace and calm, good works and true love, denial of the body and glorification of the immortal soul unto life everlasting.



Part 2. Bible

Fall of Man, Promise of a Savior. II Article.

(1) Gen. 2. 1-7. (2) Gen. 2. 8-17. (3) Gen. 2. 18-25. (4) Gen. 3. 1-7. (5) Gen. 3. 8-15. (6) Gen. 3. 16-24. (7) Eccus. 24. 40, 41; Ezech. 28. 12-13. (8) Wis. 10. 2; Eccus. 40. 1-7. (9) Tob. 8. 8; I Tim. 2. 13-15; Ps. 8. 5-9. (10) Acts 17. 26, 27; Mat. 18. 14; I Tim. 2.; I Thes. 5. 9; I Thes. 4. 34. (11) Eccus. 17. 3-10. (12) II Peter 1. 4; I John 3. 2; I Cor. 6. 15-20. (13) *Savior*, Gen. 12. 3; Gen. 26. 4; Gen. 28. 14; Gen. 49. 10. (14) II Kings 7. 13-20. (15) Ps. 88. 29; Osee 3. 5; Amos 9. 11, 12; Ps. 2. 7. (16) Ps. 109. 1-7. (17) Mich. 5. 2; Agg. 2. 8; Dan. 9. 22-27. (18) Zach. 9. 9; Ps. 117. 22; Zach. 12. 10; Is. 53. 1-5. (19) Ps. 15. 10; Mal. 3. 3; Is. 41. 10. (20) Is. 35. 4; Is. 45. 8; Is. 62. 1-4.



Part 3. Catechism

Second Article of the Creed. The Fall of Man. The Promise of a Savior.

The second article of the Creed: And in Jesus Christ His only Son, our Lord.

"The Lord God formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul." Gen. 2:7. God called the first man Adam.

God formed the body of man out of the slime of the earth. The soul of the first man, God created an immortal spirit. God directly creates every soul.

"The Lord cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam." Gen. 2:21, 22. The first woman God called Eve. Thus did God create the first man and the first woman. From Adam and Eve sprang the whole human race. There is no man living, no one who ever lived, no one who ever will live, that must not trace his origin back to these first human parents.

The soul of man is created in the image and likeness of God. It is a spiritual substance, not material. It has understanding and free will. Thinking and willing are not material acts but spiritual operations. They show that the nature of the soul must be spiritual. And it is immortal, that is, it will never die. That the soul continues to live after the death of the body, is a belief of the whole human race. This belief in a hereafter, of life after death, is common in one form or another among all nations. The immortality of the soul is explicitly asserted in divine revelation. With this teaching of revelation as well as of reason itself, the unbroken tradition of the Catholic Church is in perfect accord.

Man's present state on earth is not what it was in the beginning, when God created him perfect and placed him in Paradise. The world is a place of labor, pain, and sorrow. Paradise was a garden of pleasure. Man was not created to suffer. He brought it upon himself. His body was to experience neither pain nor disease, nor be subject to death and corruption. Pain, death, and corruption are penalties and consequences of sin.

Our first parents were created in the state of grace, the state of holiness. Not yet in the possession of the state of glory, in heaven, they were put in a position to merit that glory by a free and loving obedience to the will of God. Their bodily desires were subject entirely to their reason, which in turn was subject to God. This perfection of man as he came forth from the hand of God, in the act of creation, is called original justice.

God endowed man with the prerogatives of original justice for a purpose worthy of His infinite goodness and wisdom. That purpose was that man might know God, love and serve God in this life, and then possess and enjoy Him forever in eternity. But the everlasting possession and enjoyment of God was a free gift on the part of God. Man had no right, no claim to it. Man had to merit it; and that he might merit it, God enriched him with grace. Man was then put to the test, a test of obedience to God. By obedience to God's command, Adam would obtain for himself and for his posterity God's promise of immortality and future everlasting glory. By failing, by disobedience to the divine command, he would forfeit for himself and his

posterity God's magnificent gifts of grace, immortality and eternal glory. Our first parents' test came in the form of a temptation from Satan, the arch-enemy of God and man. They yielded to the tempter. They deliberately sinned and, lapsing from God, lost all both for themselves and for us, their offspring. They ate of the Forbidden Fruit, contrary to God's command.

The consequences of the first transgression were appalling. In that sin, man lost sanctifying grace; the spirit of God departed from him. In that sin, immortality in the body and harmony in the soul were forfeited and in consequence the intellect was darkened and became confused, the will was weakened and the passions rose up in rebellion against reason and God. Man was henceforth till death at war with himself. To that first sin must be traced all the miseries of war, pestilence, famine, disease, epidemics, sorrows, death, etc., that have afflicted mankind since the beginning. This is the meaning of those warning words of the Almighty: "In what day soever thou shalt eat of it, thou shalt die the death." Gen. 2:17.

But God did not cast off our first parents for their sin, as they had deserved. He had mercy. He accepted their contrition, the confession they made of their transgression, and the satisfaction they would offer through long years of penance.

To the pardon of their sin, He joined the promise of a Redeemer who would take away the sins of the world. "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." Gen. 3:15.

This woman was the Blessed Virgin Mary, who was chosen to be the Mother of the Savior, Our Lord Jesus Christ, the Son of God.

In the course of ages the promise of a Savior became more specific. The particulars of His coming, the time, the place, the circumstances of His birth, were foretold in minute detail as the centuries passed. The prophet Isaias declared: "Behold a virgin shall conceive and bear a son, and His name shall be called Emmanuel." 7:14. The prophet Micheas said: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall He come forth unto me that is to be the ruler in Israel." 5:2. These prophecies were uttered centuries before the coming of Christ. And more than two thousand years before His birth, the seer Balaam, who was not a Jew, spoke of the Star of Bethlehem. "A star shall rise out of Jacob and a sceptre shall spring up from Israel." Num. 24:17. In his prophetic book, Isaias speaks of the Magi and the land whence they would come. "The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense; showing forth

praise to the Lord." 60:6. The psalmist also foretold: "The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts." Ps. 71:10. Compare with these prophecies the fulfillment, told in Matthew 2.

The Messianic prophecies, as they are called, are found scattered in the various books of the Bible. They foretold not only the time, place, and circumstances of the Savior's birth, but also how He would teach and preach, how He would be persecuted, and rejected by His people, betrayed by an apostle and finally put to death. The fulfillment of the ancient prophecies in Jesus of Nazareth is a proof of His divinity.

Christ the Redeemer had a human lineage. He sprang according to the flesh from Abraham, the father of God's chosen people. The name Israel was given by God to Jacob and was later applied to the people that sprang from him. The story of the chosen people, as it is found in the Bible, shows how God gradually prepared the world for the coming of His Son. About four and a half centuries after Abraham, God sent Moses, the lawmaker of the Jews, and the instrument in God's hands for the writing of the beginnings of Holy Scripture. Moses was the great liberator of the chosen people from the bondage of Egypt. Through many trials and misfortunes the Jewish race persevered in its high vocation, the preparation of the world for the coming of the promised Savior. They were the first to welcome Him as the Savior and to accept Him, not only in their own country but wherever they had founded colonies, and were awaiting the fulfillment of the prophecies.

Our Lord's first followers and disciples, when He began the preaching of His gospel and the founding of His kingdom on earth, were Jews, the children of Abraham. They were the first to carry the gospel to the children of Abraham who were scattered in Jewish colonies among the nations. They gathered into the Church not only Jews, but also Gentiles. The first martyrs and saints were of the children of Abraham. Thus they laid deep and broad the kingdom of Christ while suffering persecution and martyrdom at the hands of their own race who would not accept Jesus as the promised Messiah.

"O happy fault, which merited for us so great and so wonderful a Redeemer." Office of Holy Saturday.

Sayings of the Fathers:

"We could not be redeemed, even by the one Mediator between God and men, the man Jesus Christ, if He were not also God." St. Augustine.

"For man to be sanctified by the humanity of God, it was necessary that He Himself should free us from the tyrant (Satan)." St. Gregory Nazianzen.

Supplementary Reading from the Catholic Encyclopedia

Original Sin, XI-312a

Jesus Christ, VIII-374b

1. Meaning, 312a
2. Principal Adversaries, 312b
3. Original Sin in Scriptures, 312c
4. Original Sin in Tradition, 313b
5. Original Sin and Objections, 313d
6. Nature of Original Sin, 314a
7. How Voluntary, 314c

1. Sacred Name, 374b
2. Sources of Life of Jesus, 375a
 - a. Pagan Sources, 375a
 - b. Jewish Sources, 375d
 - c. Christian Sources, 377b
3. Chronology, 377c
 - a. Hidden Life, 379a
 - b. Public Life, 379b
 - c. Passion and Death, 381d
4. Character of Jesus, 382d

Adam, I-129a

Eve, V-646c

Paradise, XIV-519b

CHAPTER XV

THIRD SUNDAY IN ADVENT

Part 1. Liturgy

Note 1. Gaudete Sunday, so called from the first word of the Introit of the Mass: *Gaudete in Domino*, "Rejoice in the Lord." It is Midadvent Sunday. The Church urges laggards onward by cheering them along, telling of the joys found in the service of God. This Sunday is, as it were, a rest house along the weary road of Advent. Instead of the penitential violet, rose-colored vestments may be worn at Mass. This Sunday bears analogy to Laetare Sunday in Lent. Note the communion antiphon "Ye faint-hearted, take courage."

Note 2. On this Sunday, St. John points out the great Teacher, Jesus Christ, to the enemies who would have none of Christ, nor of His teaching. Nations have perished, but conditions and false ideals have remained. The world will have none of Christ, because the world lives for the body and ignores the soul. In the ages of faith, men lived more for the soul, in modern times they live more for the body. Hence the difference. The ages of faith are called the Dark Ages by the modern world. All medieval education, culture, civilization centered about the soul; modern culture, education, and civilization center about the body. Therefore is the modern spirit termed materialistic, because its supreme issue is the material well-being of the body. God made man free, because without freedom there is no self-denial or self-exaltation of soul possible. Life is our one probation for the hereafter. Let us heed the divine Teacher and His forerunner who teaches still from a thousand deserts. "Behold, we have left all things and have followed Thee." Mat. 19:27.

Note 3. Ember days. These occur four times a year. They are the Wednesday, Friday, and Saturday following 1. the third Sunday in Advent; 2. the first Sunday in Lent; 3. Whitsunday; 4. the feast of the Exaltation of the Holy Cross, the fourteenth of September. They are days of prayer, fast, and almsdeeds. Ever since early times, these days have been set aside for conferring the various grades of Holy Orders. Therefore on these days, instead of a single collect, lesson, and gradual, the Mass contains several sets of them, since one grade of Holy Orders is conferred after each of these sets. Even if there is no ordination taking place at the Mass, yet these extra

collects, lessons, and graduals are said on these days throughout the world because they are the prayers and meditations of Holy Church for laborers in the Lord's vineyard. Read them devoutly on Ember days and unite your soul with all the faithful in prayer for more and more laborers in the vineyard of the Lord, for priests, religious, brothers, and sisters.

Note 4. The O antiphons, so called because they begin with the vocative O, start on Dec. 17 and continue daily till Christmas eve as the antiphon for the Magnificat at vespers. They are an ancient relique of a series of Greek antiphons leading up to the feast of Epiphany.

Note 5. St. Thomas, Apostle. December 21. One of the twelve Apostles, also called Didymus. He is represented with a spear, with which he was put to death. He preached the faith in India.



Part 2. Bible

Mariology

(1) Gen. 3. 15; Is. 7. 14; Mich. 5. 3; Apoc. 12. 1. (2) Ex. 3. 1-6. (3) Judg. 6. 36-40. (4) Num. 17. 6-10. (5) Ecclus. 24. 12-20. (6) Ecclus. 24. 21-28. (7) Ecclus. 24. 29-31; Is. 7. 10-15. (8) Luke 1. 5-10. (9) Luke 1. 11-17. (10) Luke 1. 18-25. (11) Luke 1. 26-34. (12) Luke 1. 35-38. (13) Luke 1. 39-45. (14) Luke 1. 46-55. (15) Luke 1. 56-61. (16) Luke 1. 62-67. (17) Luke 1. 68-75. (18) Luke 1. 76-80. (19) *Types*, Judith 13. 7-13. (20) Esther 7. 1-6. (21) Ruth 2. 14-19.



Part 3. Catechism

The Blessed Virgin Mary. The Seven Ladydays. The Hidden Life of Our Lord.

God in His infinite wisdom chose Mary, the humble virgin of Nazareth, to be the mother of His incarnate Son, Jesus Christ. Since Christ is God, and since Mary is His mother, she is rightly called the Mother of God. The Blessed Virgin and her parents, St. Joachim and St. Ann, lived in the city of Nazareth, which was located in Galilee. Galilee was part of ancient Palestine, a country at the eastern end of the Mediterranean Sea. In that land occurred all the sacred events of our Redemption. For this reason we call it the Holy Land.

By a special providence of God, and in view of her future sublime dignity as mother of the Savior, our Lady was always free from original sin, from

the very moment of her conception. She alone, of all human creatures, enjoys this matchless privilege, which is known as her Immaculate Conception. While still a mere child, she was presented in the Temple and offered to God by her saintly parents.

One day, the event is commemorated March 25th, the feast of the Annunciation, also called Ladyday-in-Spring, the angel Gabriel appeared to her, saying: "Hail, full of grace, the Lord is with thee; blessed art thou among women." He then announced to her that she would be the mother of the Savior, whose father is God. In profound faith, reverence, and submission, Mary believed the angel and said: "Behold the handmaid of the Lord; be it done to me according to thy word." The Blessed Virgin Mary is truly the Mother of God, as we say in the Angelic Salutation, "Holy Mary, Mother of God." She had no other children, but remained a virgin all her days. It was a custom among the ancient Jews to call all their near relatives "brothers." When the Gospels speak of the brethren of Christ, the near relatives are meant. Our Lord had no brothers or sisters.

Our Lady and St. Elizabeth were cousins. A short time before the birth of St. Elizabeth's son John, the Blessed Virgin visited her for three months. This event is celebrated on July 2d, the feast of the Visitation. St. John is called the Baptist, because he preached penance in the desert and baptized many people as a sign of their repentance. He is called the Forerunner of Christ, because he prepared the way for Him, by preaching and announcing the Savior's coming. The first disciples of Christ were from the ranks of John's disciples, chief among them being Peter and his brother Andrew. When our Savior came preaching salvation, He found the hearts of many people prepared for the gospel by John and his disciples.

The Blessed Virgin was married to St. Joseph, a descendant of King David. Joseph was a working man, a carpenter by trade. He was pure and holy, humble and industrious. He was the foster-father of our Lord. He is venerated as one of the greatest saints, the Patron of the Universal Church, the helper of the poor, the patron of a happy death, because he died in the arms of Jesus and Mary.

The Incarnation means that the Son of God became man, like us in all things, sin alone excepted. In the Nicene Creed we say: "He took flesh of the Blessed Virgin Mary by the Holy Ghost and was made man."

In those days Augustus Caesar was the emperor of the mighty Roman Empire, which had grown until at last it included practically the entire civilized world around the Mediterranean Sea. The Holy Land was a province of this Empire. Emperor Augustus ordered a registration, or census, to be

made in every province of the empire. Since, among the Jews, the people were registered in the city of their ancestor, St. Joseph set out with our Lady from the town of Nazareth, where they dwelt, for Bethlehem, the city of David, their ancestor. While they were at Bethlehem, the Savior was born. We are all familiar with the beautiful story of Christmas, of the birth of Christ, the turning point of the world's history. The Son of God willed, in taking our human nature, to come into this world as a babe, and to grow up as a boy and man, before accomplishing the great work of His public preaching, our redemption by His death on the cross, and the founding of the Church. And He willed to come in poverty rather than in kingly magnificence. He came to fill men's hearts with love for God His Father.

When our Lord was forty days old, He was presented in the Temple at Jerusalem by His mother and St. Joseph, according to the Law of Moses: "Sanctify unto Me every firstborn." Ex. 13:2. It was then that the aged Simeon and the prophetess Anna recognized the divine Child and prophesied about Him.

In some country east of the Holy Land, three wise men—they are called "magi"—who were accustomed to studying the stars, observed a new star in the sky and understood it was a sign that a new and great king of the Jews had been born. Therefore they came to Jerusalem, the Jews' capital, that they might do honor to this new king and offer Him gifts. We know how they found the Infant Savior at Bethlehem, how Joseph was warned by God to flee into Egypt with Mary and Jesus, and how King Herod in his anger and fear put to death about twenty or thirty innocent little boy children at Bethlehem. We celebrate the feast of the Holy Innocents on December 28th.

Holy Church has for ages celebrated Epiphany as one of the greatest feasts. It comes on January 6th. On that day she commemorates the adoration of Christ by the magi. It is called Epiphany, a Greek word meaning "manifestation," because the Son of God was made manifest to the Gentiles. The magi were Gentiles.

The Holy Family had not been very long in Egypt, when King Herod died. Then an angel again appeared to Joseph, ordering him to return to the Holy Land with Jesus and Mary. They went back to the city of Nazareth, and there our Lord grew up and, when He was no longer a little child, He labored as a carpenter until He was thirty years old.

When Our Lord Jesus was a boy of twelve years, He went with Joseph and Mary from Nazareth to Jerusalem for the feast of the Pasch. There He spent much time in the great Temple. In the Temple among the learned

doctors He was found by Joseph and Mary, who sought Him for three days.

At our Lord's Passion and death, His blessed mother was near Him standing by the cross on Calvary with a few close friends. She received His dead body in her arms at the foot of the cross and took part in its burial. After His Ascension, she dwelt at Ephesus, where St. John, the Apostle and Evangelist, was bishop.

Sacred tradition tells us that, at Mary's death, her body and soul were taken into heaven, where she is exalted above all the angels and saints. This is the glorious doctrine and event commemorated on the feast of the Assumption, August 15th.

The Church salutes her as "Queen of Angels and Saints." In heaven she intercedes for the redeemed children of men, who call on her powerful help. All nations and races have united in her praises, thereby giving glory to Him whose mother she is. In every church her chapel stands near the altar of her divine Son. In every tongue her sweet name is praised. Popes, emperors, presidents, and other rulers the world over have knelt before her shrine and implored her intercession. Wherever the gospel is preached, Mary's name is proclaimed.

Often salute her with the Ave Maria, Hail Mary. Say the Angelus three times daily, at the sound of the Angelus bell. Have the picture of the Child Jesus with His Blessed Mother on the walls of your home. Turn to her in all your doubts, fears, temptations, and sorrows. She is willing and all-powerful to help you. Do not fear that you may overdo your devotion to her, because you can never honor her as God honors her. In your last illness, turn to our good Mother Mary and through her you will obtain the grace of a peaceful death and a merciful judgment. By Jesus Christ alone are we redeemed; through the hands of Mary we obtain the graces He won for us by the Redemption. The devout child of the Church always carries the rosary on his person, and every day says at least a decade or two if not the whole chaplet. There is no devotion to Mary so beautiful and so fruitful in holy thought as the rosary. It steepens the soul in the knowledge and love of the great mysteries of Redemption, which it sets before us for contemplation in the fifteen mysteries.

The seven Ladydays:

1. The Immaculate Conception of the Blessed Virgin Mary, December 8th.
2. The Nativity (Birthday) of the Blessed Virgin, September 8th.

3. The Presentation of the Blessed Virgin in the Temple at Jerusalem, November 21st.
4. The Annunciation, March 25th.
5. The Visitation, July 2d.
6. Candlemas, February 2d.
7. The Assumption, August 15th.

The Blessed Virgin, under the title of the Immaculate Conception, was solemnly proclaimed the patron of the United States by the Bishops assembled in the First Plenary Council of Baltimore in 1846.

Sayings of the Fathers:

"Mary is the Virgin before, during, and after the birth of her Son." St. Augustine.

"Thy divinity, O Lord, men acknowledge; thy humanity the angels must adore. The latter marvel because Thou art so little; the former marvel because Thou art so great." St. Ephrem.

"Mary ought to be honored, but God alone adored." St. Epiphanius.

Supplementary Reading from the Catholic Encyclopedia.

Virgin Mary, XV-464d

The Seven Ladydays:

1. Immaculate Conception, 8 Dec., VII-674d
2. Birthday (Nativity), 8 Sept., X-712d
3. Presentation, 21 Nov., XII-400a
4. Annunciation, 25 March, I-541d, 542c
5. Visitation, 2 July, XV-480d

6. Candlemas (Purification), 2 Feb., III-245c

7. Assumption, 15 Aug., II-6b
- Angelus, I-486b
 Angelus Bell, 487d
 Sodality B. V. M., XIV-128a
 Little Office, B. V. M., IX-294
 Primer, XII-425a
 Rosary, XIII-184d
 Nazareth, X-725b
 O Antiphons, XI-173b

CHAPTER XVI

FOURTH SUNDAY IN ADVENT

Part 1. Liturgy

Note 1. The patriarchal and prophetical notes of expectation continue. The soul is lifted up by the devout meditation on the proper of the Mass. The sense of anticipation, so peculiar to Advent, makes the season one which is ever welcomed the world over. Advent leads us down into the cold and darkest winter, till suddenly the full choirs of Christmas angels announce the glad tidings of great joy that shall be to all the people. "Sound the trumpet in Sion, for the day of the Lord is nigh." First antiphon at lauds.

Note 2. On this Sunday is shown the world, presided over by the seven vices, portrayed in the seven rulers, thus: Tiberius Caesar, pride; Pontius Pilate, greed; Herod, lust; Philip of Iturea, gluttony, the brother of lust; Lysanias the tyrant, anger; Annas and Caiaphas, envy and sloth. Into this wicked world, Christ the Teacher would enter and teach the doctrine of overcoming vice by opposite virtues. This labor of faith is portrayed by the seven tasks mentioned at the end of today's Gospel.

Note 3. Christmas Eve, Vigil of Christmas; day of prayer, fast, and alms-deeds. Read the proper of the Mass and office. See the beautiful preparation therein contained for this great feast. "Today ye shall know that the Lord will come, and on the morrow ye shall see His glory." Invitatory.

Note 4. Christmas. Read the proper of the Masses and office. There find the reasons for the tender devotion of Holy Church. Epiphany was a feast established by the Church in the earliest times. Christmas, however, was established in the fourth century to offset the evils wrought by the heretical Arians and Nestorians, who taught that Christ was not the Son of God or Mary the Mother of God. The Church, in establishing the feast of Christmas, impressed the faithful with a deep sense of the Godhead of Christ, and with a deeper appreciation of the Blessed Virgin, the Mother of God. During the centuries mankind has at no time in the year given God such glory as at Christmas, by the deep spirit of love and joy, of help and generous enterprise, making the whole human race one great family of God, gathering about the crib of the newborn Savior. On Christmas every priest is permitted to say three Masses. A Christmas crib, representing the scene of Bethlehem, is

erected in the church and in the homes also. The members of the family say their morning and night prayers and sing Christmas carols before the family crib. It is a matter of friendly rivalry among neighbors to erect the most artistic crib, the work of handy members of the family. The preparation for the home celebration of Christmas and of the family crib is one of the greatest sources of joyful anticipations peculiar to Christmas.

Note 5. St. Stephen's Day, December 26. St. Stephen is the protomartyr, that is, the first martyr to lay down his life for Christ. Read the story of his martyrdom in the seventh chapter of the Acts of the Apostles. St. Thecla, mentioned in the Rite of Extreme Unction, is the first martyr among women. In ancient times she was the patron of a happy death.

Note 6. St. John, Evangelist, December 27. He is represented in art with an eagle, the symbol of the fourth Evangelist. He is also at times represented with a chalice. He is the Apostle of brotherly love. He preaches brotherly love in his Epistles. He is the disciple whom Jesus loved.

Note 7. Childermas, Holy Innocents, December 28. Read the story of the Holy Innocents in Mat. 2:16-21. On this day mothers come to the church with their children and receive a special blessing on themselves and their little ones. The olden name of Childermas is one full of tender meaning for all those who love little children.

Note 8. Sunday within the octave. On this Sunday, read the proper of the Mass. Jesus is offered in the Temple. We are told He waxed strong and full of wisdom. This is the wisdom which in later life He would teach the human race. Our Lady, His Blessed Mother, taught Him. As God, He was all-wise. As man, He learned things, like other boys. His Mother taught Him the great contents of Holy Writ. He learned the psalms, which every well-instructed Hebrew child knew by heart. This was the prayer book of God's chosen people, and of Christians down to modern times. Here are found most noble thoughts of adoration, propitiation, petition, and thanksgiving. Never have such thoughts been better expressed, nor does there exist a better prayer book.

Note 9. Circumcision, New Year's Day, January 1. Read the proper of the Mass. Learn the meaning of the mystery of this day. Meditate devoutly on the various points of the proper. It is the official prayer book of the Church.

Note 10. The Sunday after the Circumcision is marked as vacant in the liturgical calendar, because often this Sunday drops out entirely. Hence there is no particular Mass assigned to this Sunday. Of late years it is customary to celebrate the feast of the Holy Name of Jesus on this Sunday. The Holy Name Society for men and boys was founded many centuries ago.

Today it is a powerful factor for good in this country. All boys should resolve to be practical members of the Holy Name Society throughout their lives. There you will find that moral strength in union with others, which is so much needed nowadays, when evil companions corrupt the best youths. Read the proper of the Mass of this feast and see how great reverence and love Holy Church pays to the Holy Name of Jesus.



Part 2. Bible

Birth of Christ. III Article.

(1) Luke 2. 1-5. (2) Luke 2. 6-14. (3) Luke 2. 15-20. (4) Luke 2. 21-24. (5) Luke 2. 25-32. (6) Luke 2. 33-40. (7) Mat. 2. 1-6. (8) Mat. 2. 7-11. (9) Mat. 2. 12-16. (10) Mat. 2. 17-23. (11) Luke 2. 41-47. (12) Luke 2. 48-52. (13) Num. 24. 17; Is. 60. 1-6. (14) Titus 2. 11-15. (15) Titus 3. 4-7. (16) Is. 9. 6, 7; Zach. 9. 10. (17) Rom. 5. 1, 2; Ephes. 2. 17, 18. (18) Ps. 34. 9; Ps. 125. 3; Ps. 47. 12. (19) II Kings 6. 5; I Paral. 15. 16; I Paral. 25. 1. (20) II Paral. 5. 12, 13; II Paral. 29. 25, 26.



Part 3. Catechism

Third Article of the Creed. The Public Life of Our Lord.

The third article of the Creed: **Who was conceived by the Holy Ghost, born of the Virgin Mary.**

Our Lord's public life began at the age of thirty years, when He was baptized by John the Baptist in the Jordan River. It was on this occasion that the Holy Ghost appeared in the form of a dove above His head, and His heavenly Father said: "This is My beloved Son, in whom I am well pleased." Mat. 3:17. Going thence into the desert, Christ spent forty days in solitude, prayer, and fasting, preparing Himself for the great missionary work before Him. He then went to Cana. There, at a wedding feast, upon His blessed Mother's request, He performed His first miracle, changing water into wine. At the close of His public life, He changed bread into His sacred Body, and wine into His precious Blood, at the Last Supper.

The public life of our Lord, which lasted about three years, reveals Him as the great Teacher, King, and High Priest of the New Order of things.

As teacher, He preached to the people, unfolding to them day by day the truths of His gospel, truths which His one true Church has continued to

preach and teach through all the ages ever since. He gave new meaning and force to the Ten Commandments, announced the Evangelical counsels of voluntary poverty, chastity, and obedience, and renewed and restored to its primitive dignity the divine law of love: "Thou shalt love the Lord with thy whole heart, and thy neighbor as thyself."

As King, Jesus gathered His followers into the new kingdom, His holy Church, which He organized by appointing Apostles and disciples, giving them His own powers for the guidance and government of the Church. Peter He appointed head of the Church, giving him supreme authority, with the promise that neither his teaching nor that of his successors would ever contain any error. With divine wisdom and power, He established His Kingdom, against which the powers of hell will never prevail.

What Christ had begun as Teacher and continued as King, He perfected as the great High Priest of the New Law. As the High Priest, He offered sacrifice to His heavenly Father, Himself being the Victim. He instituted a solemn sacrificial act through which the graces purchased by the shedding of His blood would be conferred on mankind through all the ages; that solemn act is the august sacrifice of the Mass, which sacrifice He consummated by His death on the cross.

He instituted the seven sacraments as channels of grace to mankind for all time. The papacy, the episcopate, the priesthood He established, giving to men the power to offer sacrifice, to administer the sacraments, and to rule over His Kingdom, the Church. Thus the blessings of His Priesthood and the means of salvation and sanctification are within the reach of all.

Christ was true God and true Man. The Gospels are historic documents which show that the prophecies are fulfilled in Christ. They speak of Him as the Messiah in whom were fulfilled the expectations of the nations.

Christ wrought many great miracles. He gave sight to the blind, hearing to the deaf, speech to the dumb, and health to incurables. The lame He made walk, and He cleansed lepers of their leprosy. He raised the dead to life, multiplied a few loaves and fishes to feed multitudes, He forgave sins, which only God can do. Miracles had been performed by the prophets before Him, but by the power of God. Jesus wrought His miracles by His own divine power. One miracle which He singled out as the special proof of His divinity was His Resurrection from the dead. Several times He had foretold His Resurrection. It was attested by enemies and friends, by soldiers who watched at His sepulcher, by the holy women, by the two disciples of Emmaus, by all the Apostles. It is recorded by the four Evangelists and by St. Paul. Thousands of martyrs have shed their blood for their belief in it.

"Jesus" means "Savior." "Messiah," a Hebrew word, means "the Anointed." The Greek word "Christ" means the same. We call our Savior "Lord" because this word in ancient times meant God. Our Lord is called Redeemer because He redeemed (bought back) mankind from the bondage of Satan and sin, and once more made us acceptable to the heavenly Father. We adore Jesus Christ because He is God, the true Son of God, the Second Person of the Most Blessed Trinity, the same God as is the Father and the Holy Ghost. He is called the Incarnate Son of God, because He took to Himself our human nature. We also call Him the Word of God, and when at the last Gospel of the Mass that title is given Him, we bend the knee, saying: "And the Word was made flesh and dwelt among us." John 1:14.

We should read the Gospels frequently and devoutly. There the soul will walk with Christ the Teacher, King, and High Priest. In the inspired pages of the Gospels, we witness the humility of His hidden life, the zeal and labors of His public life, the sorrows of His suffering life, and the joys and triumphs of His glorified life. Those who love Christ sincerely will comprehend more of the Gospel and profit by its lessons more than learned scholars who may lack piety and humility. God reveals Himself to little ones and not to the worldly wise and proudly learned.

Sayings of the Fathers:

"Christ gave us the right to be the children of God. What great love!"
St. Ambrose.

"I marvel how anyone can err from the true doctrine." St. Ephrem.

Supplementary Reading from the Catholic Encyclopedia.

Nativity, VIII-377d
Virgin Birth, XV-448b
Christmas, III-724d
Bethlehem, II-532d, 533c
St. Joseph, VIII-504c
Adeste Fideles, I-142b
Cribs, IV-488d
Plays, XIV-560b

Childermas (Holy Innocents), VII-419a
Circumcision (New Year), III-779c
Name of Jesus, VII-421a
Salvation, XIII-407a
Epiphany, V-504d
Magi, IX-527d
Herod, VII-289c

CHAPTER XVII

FIRST WEEK AFTER CHRISTMAS

Part 1. Liturgy

Note 1. Epiphany, Easter, Whitsunday, and Dedication are the four great feasts of the liturgical year. "Epiphany" is a Greek word, and means "manifestation." Christ is manifested as God on Easter by His glorious resurrection. On Epiphany, Christ is manifested as Man. As Man, Christ is Teacher, King, and Priest. St. Matthew writes the life of Christ the Teacher; St. Mark writes the life of Christ the King; St. Luke writes the life of Christ the High Priest; St. John writes the life of Christ the God. To a lost mankind the first step was to teach the right path. The next step was to gather into one body those who accepted that teaching. This Christ did as King by establishing a kingdom, the Holy Catholic Apostolic Roman Church. Now it behooved Christ to sanctify those who would gather into one fold. This He did as High Priest, saving all men by His sacrifice, but sanctifying only those who were in communion with Him, who used the means of grace instituted by Him for their sanctification, the Mass, the sacraments, and the sacramentals.

Note 2. On Epiphany three feasts are commemorated. "Today the Church is united to the heavenly Spouse; for, Christ in the Jordan washes away her sins; the Magi hasten to the royal nuptials with their gifts; and the guests of the feast are gladdened by the water changed into wine. Allelulia." Antiphon for canticle at lauds. The three mysteries here commemorated show the three offices of Christ as Man. The baptism of Christ in the Jordan points out the Teacher, whose teachings lead to baptism; the Magi with their presents visit the newborn King of the Jews; the nuptials at Cana show Christ who, as High Priest, was espoused on the cross to His Holy Church and who, at the Last Supper, changing wine into His precious blood, left us a commemoration and perpetuation of the event in holy Mass.

Note 3. Hence the undercurrent of the three first seasons of the Church year. The first season from Advent to Septuagesima shows us Christ the Teacher; the second season, from Septuagesima to Easter, enthrones Christ the King, making propitiation for us on the cross; the third season from Easter to Whitsunday shows us Christ the High Priest, "that died, yea, that is risen also again; who is at the right hand of God, who also maketh intercession for us." Rom. 8:34. The outstanding feature of Epiphany is the adoration by the

Magi, emphasizing this season of adoration. The baptism of Christ is celebrated on the octave of Epiphany. The wedding feast of Cana is observed on the second Sunday following. The star shows the light that is soon to shine upon the Gentiles through the teachings of Christ by the word of His Apostles.

Note 4. Read devoutly the proper of the Mass and office of this feast, and observe the spirit pervading this beautiful and elevating feast of early Christianity. Such reading puts the soul into accord with the angelic choirs, which annually join us in celebrating the mysteries of Redemption, as sung in the liturgy of Holy Church. The soul is refreshed and renewed by the inspiration drawn from these liturgical readings.

Note 5. First Sunday after Epiphany. On this Sunday note how Christ appears as a Teacher among the Jewish doctors and teachers. It was not an uncommon thing for boys to attend the discussions conducted by learned men among the Jews. The prophet Samuel was but a boy when God spoke through him to Heli, the high priest. But Christ showed such wisdom and learning for His age, that the doctors were astonished.



Part 2. Bible

I Commandment.

(1) Ps. 52. 3; Ps. 78. 6; Jer. 4. 22; Col. 1. 10; II Thes. 1. 7-9. (2) I Paral. 16. 29; Ps. 44. 12; Ps. 94. 6; Mat. 4. 10; Zach. 14. 17. (3) Gen. 27. 29; Ps. 71. 10, 11; Phil. 2. 9-11. (4) Luke 24. 52; Mark 5. 6; Mat. 17. 14; Mat. 20. 20; Mat. 28. 20. (5) Prov. 24. 19; Mat. 7. 6; Ps. 25. 5; Ecclus. 12. 13; Ecclus. 8. 13, 14. (6) Rom. 10. 14; Rom. 11. 30-32; I Tim. 1. 13. (7) Luke 16. 27-31. (8) John 8. 42-47. (9) Wis. 14. 14. (10) Mat. 17. 16; Habac. 2. 4; Jer. 5. 23; Num. 14. 11; Apoc. 21. 8. (11) Mat. 24. 5; I Cor. 11. 19; I Tim. 4. 1; II Tim. 3. 1-5. (12) II Peter 3. 3; I John 2. 18, 19; Jude 1. 18, 19. (13) II Peter 3. 13-17. (14) I Tim. 1. 20; II Tim. 3. 7; Jude 1. 11-13. (15) Wis. 14. 14-22. (16) Rom. 1. 21-25. (17) Apoc. 2. 6; Mat. 7. 15, 16; Acts 20. 29, 30. (18) Deut. 13. 1-5. (19) Osee 4. 12; Ezech. 20. 19; Is. 47. 13; Gen. 41. 8; I Kings 28. 7. (20) Prov. 18. 3; Ecclus. 17. 23; Ezech. 33. 10, 11.



Part 3. Catechism

Law. First Commandment.

Law is the standard of action established by authority. The moral law is the standard of human conduct. All authority comes from God. He is the

supreme Lord and Master. When He Himself has made known His will directly, that is the divine law. But He also communicates to man the right to make laws, and these constitute human law. Ecclesiastical law is that human law which is made by the Church. It is known as canon law. Civil law is enacted by the State. The divine law is of obligation on all men. Human law, whether of the Church or of the State, obliges those that come under its jurisdiction. As there is and can be but one Church established by God, so there is and can be but one ecclesiastical law.

The first commandment: I am the Lord thy God; thou shalt not have strange gods before Me.

The first commandment enjoins religious obligations on all men. The purpose of religion is to give glory to God and to show our dependence on Him. We are created to give glory to God, and we fulfil this duty principally by religion. Religion comprises both external and internal worship of God. External or outward worship is regulated for the sake of uniformity. Much of Christian worship is a matter of divine revelation. Thus God ordained the sacrifices of old; hence sacrifice belongs to external religion. God also ordained the ceremonial of the chosen people, the Jews, thus giving divine approval to ceremonial, which is an outward expression of worship. In the Christian Dispensation, the ceremonial of the chosen people is largely embodied. To mention but a few instances: the Davidic psalter in the arrangement of the divine office; the reading of portions of the Old Testament Books at public worship; the Jewish sacrifice, foreshadowing the holy sacrifice of the Mass.

Interior worship is the union of the soul with God by those spiritual acts which make up the virtue of religion. Whether public or private, the union of the heart and mind with God forms the essence of religion. Without interior religion our worship is but lip-service. The test of religion is its inward force, that soul-uplifting piety and devotion, which are so pleasing to God, which give Him such great glory, and which are the fulfilment of the first commandment.

Irreligion is a vice opposed to religion. It is most offensive and displeasing to God. It exposes the soul to every form of depravity. Man is made by God to glorify Him and to be sanctified by rendering this glory in fulfilment of his religious duties. Inasmuch as man fails to meet this one purpose for which he was created, he becomes a reprobate, a rebel against God, a victim of all that is sinful in his fallen nature, an object of displeasure to God.

We give glory to God by honoring those who glorified Him. Therefore we ought to honor the saints of God. By honoring those whom God honors, we give honor to God. By ignoring the saints, especially the glorious Mother of God, we dishonor God and give Him offense. We desire to see those whom we love, loved by others; and it offends us to see them slighted or despised. We do not pay divine honors to the saints, nor even to the Mother of God, the ever Blessed Virgin Mary. Always mindful that she is a creature, we give her that honor which becomes her, whom God honored above all creatures. If we place statues and pictures of the Mother of God and the other saints in churches and homes, it is a way of honoring them and of reminding ourselves of their holy example.

For the same reason it is not against the first commandment to honor relics. The miraculous cures of body, the favors of soul, which are of frequent occurrence, confirm the belief that the intercession of the saints whose relics are venerated is pleasing to God. Those favors are granted on account of the faith and devotion of the pious petitioners. The veneration of relics is made, not to the material of the relics, but is intended to honor God through His saints, represented by the relics.

We sin against the first commandment by not acknowledging God as the supreme Being; by refusing to worship Him; by entertaining doubts against God and His holy religion; by exposing ourselves wilfully to dangers against faith; by reading blasphemous books; by any deliberate thought, word, or deed against the attributes of God.

It is a sin to worship false gods, as do the heathens, or to worship God in a false manner. God commands us to worship Him, and He has prescribed our manner of worship. The Bible contains many directions on this point. Divine revelation has not left us in doubt as to the correct form of worship He requires of us. God has entrusted His revelation and its interpretation to His Church. He promised that He would always be with her, always guide her, and always preserve her from error. Any religion therefore which differs from this true religion is false worship, and fails against the first commandment. The Catholic Church is not a sect, but it is the divinely founded society from which the many sects have seceded.

To worship God in a false manner is superstition. Sins of superstition are idolatry, divination, magic, witchcraft, fortune-telling, and all those vain practices which falsely claim God for their author.

All those societies which in one manner or another aim to supplant the true religion, which possess a religious ceremonial and hold religious services, are forbidden under the first commandment. No true son of the Church may enter

their ranks because the will of God is opposed to it, since it is the betrayal of one's loyalty to the true religion. Ritual and divine worship belong to the true Church alone. If others assume the right to devise a ritual or to hold divine service, they do so without divine authority. In view of this fact the Church, commissioned with divine authority, must speak her mind and condemn them, since such societies mislead the faithful. As there is but one God, so there can be but one true religion. Since God has revealed the true religion, He would have us practice it. It is the duty of every man, Pope, bishop, or priest, clergy or laity, to accept and maintain that true religion intact which God has revealed. Nor is anyone allowed to change or alter a single item of the revealed religion, be he cleric or layman. It is, therefore, the duty of Holy Church jealously to guard the religion established by Jesus, and to warn all the world against any false religion, which aims to supplant and usurp the true religion.

Sacrilege, another sin against the first commandment, is the profanation or abuse of sacred persons, places, or things. It is a sacrilege to steal, buy, sell, or accept things that are consecrated to God or to religion. This sin is also committed by receiving a sacrament of the living in the state of mortal sin. The profanation of persons or places dedicated to the service of God, is likewise a sacrilege. Simony, so styled after Simon Magus, Acts 8:9, another sin against this commandment, is the buying or selling of spiritual things or powers.

To risk our faith in any way, as by reading books that attack it, or by associating with those who undermine it, is also a sin against this commandment. The same holds true for the sin of apostasy, which is committed by those who abandon their Catholic faith either for no religion at all or to embrace a false religion. The causes of apostasy are pride, ignorance, evil association, and a corrupt heart. A sinful life is frequently the main reason for neglect of religion and for apostasy. Religion requires us to live in the state of grace. Continuous living in sin sooner or later ends in the loss of faith.

A common cause of the loss of faith is too close and frequent association with non-Catholics. Through conversations their false principles are instilled into the heart; their example of indifference in religious matters affects the weak; their neglect of prayer and of the means of grace in general influence many of the true faith to neglect their souls; and the disastrous consequence of such association reveals itself in the gradual slackening of fervor in the faith until it is entirely extinguished.

This is especially true with regard to mixed marriages. The careless conduct of a non-Catholic parent with regard to religion and its practices is often

a scandal to his family, particularly to the children. If he does not insist on the profession of a false form of worship by the family, he may by his indifference lead them to believe that religion is of little or no consequence.

Sayings of the Fathers:

"Whoever wishes to know God and what is pleasing to Him, let him love God and all things will be made known to him." St. Augustine.

"Creation raises its voice against the denier of God, and points to God as the Creator and Cause." St. Athanasius.

Supplementary Reading from the Catholic Encyclopedia.

Adoration, I-151d	Atheism, II-40c
Worship, XV-710a	Heresy, VII-256a
Liturgy, IX-306b	Schism, XIII-529a
1. Definition, 306c	Superstition, XIV-339b
2. Origin, 307a	Paganism (Heathenism), XI-388b
3. In the First Centuries, 308c	Mohammedanism, X-424a
4. Parent Rites, 310c	Idolatry, VII-636a
5. Derived Liturgies, 311c	Agnosticism, I-215c
6. Later Medieval Liturgies, 312b	Spiritism, XIV-221b
Apostasy, I-624c	Law, IX-530a

CHAPTER XVIII

SECOND WEEK AFTER CHRISTMAS

Part 1. Liturgy

Note 1. Read the proper of the Mass of the second Sunday after Epiphany. The season of adoration, beginning on the first Sunday of Advent and closing on Septuagesima Eve, continues. Note the introit: "Let all the earth adore Thee," etc. To adore God, means to give glory to God. This is the first duty of religion. Note that all the prayers in the liturgy, without a single exception, are addressed directly to God. Let the words of the proper of this Mass sink deep into your soul. By reading them slowly and with attention, you derive the benefit of that wealth of holy thought, which else is lost. The liturgy "is an infinite treasure to men." Wis. 7:14.

Note 2. On this Sunday is observed one of the mysteries of Epiphany, namely, the manifestation of Christ as the high priest, at the wedding feast of Cana. With the miracle at Cana, Christ begins His public life. His time was not yet come to appear before men as the Teacher, but to please His blessed mother Mary, He began His public life with the miracle at the wedding feast. Thus did Christ show that the family is the cornerstone of the Church as well as of the State. National suicide begins with abandoning the Christian standard of matrimony. The Holy Ghost has renewed the face of the earth through the ministry of Holy Church, and this not only by her doctrine but also through the elevation of the standard of matrimony. The evil spirit destroys morality through lax ideas of matrimony. Holy Church found the standard of matrimony degraded in the whole world by the passions of men. She elevated the fallen races, savage or semi-civilized, by elevating matrimony to its rightful place. She has done this in the past, teaching as Christ taught, the holiness of family life according to His principles. She is doing so today in every part of the world, thus continuing the work of Christ, the divine Teacher.

Note 3. The Church has ever been and is today the greatest educational force in the world. Into all continents she carries her mission of education. She alone has numberless heroic sons and daughters, who sacrifice their lives for the apostolate of education. States may rank high as educators, but they educate only within their own borders. Holy Church knows no borders. She

educates in all tongues, among all tribes and nations throughout the entire world. In darkest Africa stand her grass huts where school is conducted among the children of the jungle, and in the Arctic regions her teachers instruct the children of the Esquimaux. She has created the great universities which today are the boast of learning and culture. A thousand years will make no change in the divine mission and spirit of the Church of God, nor will her educational force, which she has obtained from her divine Founder, cease to produce its heavenly fruitfulness.



Part 2. Bible

II, III Commandments.

(1) *II Com.*, Ex. 20. 7; Lev. 22. 32; Lev. 24. 13-16. (2) Job 15. 5; Ps. 72. 8, 9; Is. 52. 5. (3) Mat. 27. 39-44. (4) Col. 3. 8; Apoc. 13. 6; Apoc. 16. 11; Mat. 12. 31, 32. (5) Luke 1. 31; Ps. 24. 11; I Paral. 16. 35; Osee 13. 4; Luke 2. 21; Mat. 3. 17. (6) Mat. 16. 16-20. (7) Heb. 1. 3; Phil. 2. 9, 10; Mark 16. 17; Acts 16. 18. (8) Acts 4. 12; Acts 5. 40, 41; John 14. 14; John 16. 23, 24. (9) Ex. 22. 11; Deut. 6. 13; III Kings 8. 31, 32. (10) Ps. 14. 1-5; Ps. 23. 3, 4. (11) Is. 65. 16; Mat. 23. 16-19. (12) Ex. 23. 13; Lev. 5. 4; James 5. 12. (13) Eccclus. 23. 9-14. (14) Mat. 5. 33-37. (15) *III Com.*, Gen. 2. 2, 3; Deut. 5. 12-14. (16) Ezech. 22. 8; Ezech. 22. 26; Osee 2. 11; I Mach. 1. 41; I Mach. 1. 45. (17) Acts 20. 7; I Cor. 11. 20, 21; Col. 2. 16. (18) Lev. 26. 2; Mat. 21. 13; Heb. 10. 12-14. (19) Mat. 11. 28; Mat. 18. 20; Mat. 26. 28; I John 1. 7. (20) I Cor. 10. 17-21; Mal. 1. 11.



Part 3. Catechism

Conscience. Second and Third Commandments.

Conscience is a dictate of practical reason determining the goodness or the badness of an act to be performed or avoided under given circumstances. It applies the precepts of the moral law to particular cases, and is the internal and immediate rule of our deliberate actions.

Before we deliberately act, our conscience declares whether the act is lawful or unlawful. After we have performed the act, conscience praises or condemns us, according as the act was good or bad. Before the action, we experience a liking for what is good and repugnance for what is evil; after the action we feel either satisfaction or remorse.

Conscience is right when it judges a moral act to be in accord with the

true laws of morality. An erroneous or false conscience is one which pronounces a false instead of a true judgment. A lax conscience is inclined to deny an existing obligation or to make light of an obligation. This form of conscience is only too common. It is the result of a careless, lukewarm, sinful life, of neglect of prayer and the sacraments, and of inordinate attachment to the world, its pleasures and vanities. A scrupulous conscience is one which, without sufficient reason, apprehends sin where there is none, or exaggerates the malice of some sin. The cause of such a conscience is often some mental weakness or nervous trouble. The great rule to be followed by scrupulous persons is obedience to their confessors.

It is easy for a faithful Catholic to cultivate a correct and delicate conscience and to lead a well-ordered life. A good conscience is assured by the practice of our holy religion, by hearing sermons, by good reading, by repressing vice and passions within oneself, by avoiding sin and its occasions, by having frequent recourse to prayer and the sacraments, and, when in doubt, by seeking the advice and counsel of priests, whose duty it is to instruct and direct the souls of men in the moral law and to lead them to God. The loyal Catholic has indeed a correct and safe conscience, which speaks to him with the authority of God, whose voice it is, commanding, forbidding, prompting, reprehending, encouraging, even as God Himself.

An examination of conscience is an inquiry into one's conscience with regard to one's sins and duties. It is always to be made before confession, that we may know what to accuse ourselves of in the confessional. It is also a salutary Christian practice to make a brief examination of conscience every morning and night. This is best done by slowly reciting the ten commandments and asking ourselves in what manner and how far we have sinned against any one of them.

The second commandment: Thou shalt not take the name of the Lord thy God in vain. This commandment forbids our taking the name of God in vain, that is, the irreverent use of God's holy name, or that of Jesus Christ. It forbids blasphemy, false or unjust or useless oaths, indiscreet vows, or the violation of the vows we have taken.

To pronounce the name of God or the holy name of Christ as a byword, or to use it thoughtlessly as an exclamation, is a bad habit and unhappily of common occurrence. Although often it is not meant as such, it is nevertheless a dishonor shown to God. The saints uttered the name of God with prayerful delight. The wicked have the name of God constantly on their tongue, but to

abuse it. We should pronounce it always with reverence, ever grateful to God who is the Author of our being and of all that we possess.

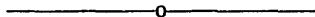
Blasphemy is a very serious sin. If it is committed with full deliberation, it is a mortal sin. It is a mockery of God. It is the constant occupation of the devils and of their victims. It stands for the very opposite of that for which God has created us. God created us to give Him glory. The blasphemer makes mockery of God and denies Him that glory which is His due.

An imprecation or curse is wishing evil to ourselves or to others. If we really mean to wish evil, then cursing is a mortal sin. To overcome the bad habit of cursing, it is well to impose upon ourselves some penance for every curse uttered. By this practice the evil habit of cursing will soon be rooted out.

An oath is the calling upon God to witness the truth of what we say. An oath is lawful when we are certain that what we assert is true and when it is required by the proper authorities. To take an oath means to swear. To swear falsely is to be guilty of perjury. Perjury is a serious sin, even though the statement sworn to is of little consequence. If our neighbor suffers injury through a false oath, there is no pardon for that sin unless we are determined to repair the injury we have done, if it be possible to do so.

We are obliged to fulfill obligations taken under oath. Hence, no one should take an oath for a trivial reason. If the matter we swear to is important, then the sin of breaking our oath is grievous. No one is allowed to bind himself under oath to do something evil. Such an oath is sinful and therefore not binding. "By God" is an expression carelessly used, but it does not imply an oath. Unhappily it is of common usage. Such a practice should be stopped. A practical way for doing so is to impose some penance upon ourselves every time it escapes our lips.

A vow is a free and deliberate promise made to God about something which is good and possible. A vow in a strict sense is an act of religion, an act of divine worship offered to God alone and therefore cannot be taken to the saints or to the Blessed Virgin. The matter of a vow must be something that is good; it must be something that is possible both physically and morally. Vows, however, should not be taken without the approval of a confessor. No one may take a vow who is unable to fulfill it. For a good reason, a dispensation from a vow may be granted by the proper authorities.



The third commandment: Remember thou keep holy the Sabbath day. Before the coming of Christ, the Jews observed Saturday, the seventh day of the week, as the Sabbath. And thus it continued until the Apostles changed

the Sabbath to Sunday, the first day of the week. This they did to honor our Lord, and they called it the Lord's Day. It was on a Sunday that our Lord rose from the dead, and on another Sunday the Holy Ghost descended upon the Apostles. Acts 20:7; I Cor. 16:2.

The third commandment obliges us to abstain from servile labor on Sundays in order to devote this day especially to the glory of God by prayer and divine worship. The servile work forbidden on Sundays is manual labor in general, business and industry and all such toil and tasks as are commonly done on weekdays. Work necessary to satisfy the daily wants of life, as cooking, making of beds, etc., works of necessity, works of charity for our neighbor's benefit, works of piety for God's honor, work performed by the mind rather than with the body, as studying, writing, playing musical instruments, do not break this law and are not forbidden. To do unnecessary servile labor for a considerable length of time on Sundays is a grievous sin against the third commandment. The more tender the conscience is, the more carefully will one observe the Sunday as the Day of the Lord in a spiritual manner.

Amusements are not forbidden on the Lord's Day. Where people must labor the entire week, as is the case in modern civilization, and where Sunday is the only day of relaxation from hard work, it is inhuman to exclude those simple amusements which are so helpful in making life enjoyable. After attendance at divine worship, play has been in order, since ancient times. Holy Church was never intolerant of the people's rights. States have enacted laws which made the Sundays unbearable. Conditions change and situations alter. It is the office of the Church to decide how the Sunday observance is best promoted. The dictates of common sense should be a guide for those who make our laws. The experience of the Church in this matter should be taken into account. For ages she has controlled the observance of the Lord's Day to the satisfaction of God and man.

The Lord's Day is set aside by the Church as the one day of the week on which all the faithful must hear Mass. Besides devout assistance at Mass, we should, on Sunday, for the glory of God and the good of our souls, perform works of piety and mercy when the opportunity arises and the time permits.

Sayings of the Fathers:

"Nothing is worse than blasphemy, because it directs godless speech against heaven. In comparison with it every other sin is small." St. Jerome.

"By the observance of Sunday we gather for our souls a treasury of spiritual goods, the possession of which lasts forever." St. Gregory.

"See to it that our rest is not useless; but from Saturday night till Sunday

night, free from all labor and business, let us do the works that are pleasing to God." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia.

Second Commandment

Oaths, XI-176b

Blasphemy, II-595a

Perjury, XI-696d

Third Commandment

Sunday, XIV-335c

Sabbath, XIII-287d

Feasts, VI-21d

Labor, VIII-208b

Sacrilege, XIII-321a

Conscience, IV-208b

CHAPTER XIX

THIRD WEEK AFTER CHRISTMAS

Part 1. Liturgy

Note 1. It is by the devout and constant following of the Church year that the essence of Catholicism is absorbed. In the Church year the primitive and medieval members of Holy Church found the law of right living. As such it was revealed by God in the Old Law, when He laid down the three great feasts around which the Church year in the Christian dispensation is grouped. Reading the ordinary and the proper of the Mass in the course of the year, produces the effect in a short time of entering deeply into the mysteries of religion. Therefore resolve to persevere in familiarizing yourself with the Missal, by faithfully reading it on Sundays and feast days, as well as during the seasons of penance. Nowhere else can be gathered that profound knowledge of the spirit of religion, which is essential to a good and devout life. "Come and behold ye the works of the Lord." Ps. 45:9.

Note 2. On this Sunday, III after Epiphany, the Gospel speaks of the town of Capharnaum. There our Lord established His center of missions during His public life. In Peter's house He was a guest. There He grounded firmly in the faith the future head of the Church, St. Peter. Most of the three years of our Lord's public life was taken up with missionary journeys. Then it was that He had not a stone whereon to lay His head. The Apostles accompanied Him. It was a wandering school, this first seminary of Holy Church. It was conducted as a school of practice. Those three years were the first catechumenate, which the Church followed in the early ages, teaching the catechumens for three years the mysteries of religion. At the end of the three years, they were baptized, even as Christ, at the end of the three years of preaching, redeemed mankind in His precious blood on the cross.

Note 3. St. Peter's Chair at Rome. January 18. Sedes Apostolica, Cathedra Apostolica, Apostolic See. "Sedes" is Latin, and means "chair" or "See." In Greek the word is "cathedra." Hence the word "cathedral," because there is the bishop's "cathedra," his chair, now called the bishop's throne. This chair is the symbol of the teaching authority in the Church. The Popes teach from the chair of Peter. Holy Church wishes by this feast to show the reverence and submission due to him who is the representative of Christ the

Teacher, the invisible head of the Church, while the Pope is the visible head. St. Peter first established his chair at Antioch in Asia. After about seven years, he transferred his chair to Rome, the capital of the Roman Empire. There he labored for about twenty-five years.



Part 2: Bible

IV, V, VI Commandments.

(1) *IV Com.*, Ex. 20. 12; Ex. 21. 17; Lev. 19. 3; Lev. 19. 32; Lev. 20. 9. (2) Deut. 27. 16; Tob. 4. 2-4; Prov. 19. 26; Prov. 20. 20. (3) Prov. 28. 24; Prov. 30. 17; Ecclus. 3. 3. (4) Ecclus. 3. 5-11. (5) Ecclus. 3. 12-18. (6) Ecclus. 7. 29, 30; Ecclus. 23. 18, 19; Prov. 23. 22. (7) Mat. 19. 19; Mark 10. 19; Deut. 21. 18-21. (8) Prov. 1. 8, 9; Prov. 4. 1; Prov. 6. 20-23. (9) Prov. 13. 1; Prov. 23. 25; Ecclus. 3. 2; Ecclus. 3. 8; Ecclus. 6. 18; Ecclus. 22. 3. (10) Ephes. 6. 1-3; Col. 3. 20; Prov. 4. 1-6. (11) Prov. 13. 18; Prov. 15. 5; Prov. 15. 32; Prov. 29. 1; Prov. 29. 15. (12) Prov. 5. 11-14; Ecclus. 20. 4; Lam. 3. 27. (13) Wis. 6. 2-9. (14) Rom. 13. 1, 2; Heb. 13. 17; Prov. 11. 14. (15) *V Com.*, Prov. 15. 18; Prov. 19. 19; Prov. 26. 21; Prov. 22. 24, 25; Prov. 30. 3. (16) Prov. 12. 15-19; Prov. 3. 29; Prov. 26. 27. (17) *VI Com.*, Num. 15. 39, 40; Prov. 6. 18; Prov. 15. 26; Wis. 3. 10; Is. 1. 16; Mat. 15. 19. (18) Is. 29. 15, 16; Is. 66. 18; Ecclus. 42. 20; Heb. 4. 12; Mat. 5. 28. (19) Tob. 4. 13; Heb. 13. 4; Ecclus. 9. 4; Ecclus. 42. 12, 13. (20) Ecclus. 19. 27; Esther 14. 16; Ezech. 7. 20; Deut. 22. 5; Mat. 6. 25-29.



Part 3. Catechism

Morals. Fourth, Fifth, Sixth, and Ninth Commandments.

Faith is concerned with the enlightenment of our reason; morals are concerned with the conduct of our free will. As there can be but one true faith, so there can be but one correct standard of morals. Both faith and morals are the subject matter of revelation. Both are entrusted to the care of the Holy Catholic Church by Jesus Christ, the Son of God, who is the Author of Christian revelation.

A deliberate human act is one that proceeds from the reason and free will of man. The morality of a human act consists in its conformity or its opposition to the law of God. The individual will is free to act in conformity or not with the law of God as this is manifested by conscience. Our deliberate acts are morally good, bad, or indifferent. It is the duty of conscience to decide in each case.

The immoral have no rest because their conscience is tormented by the thought of the miserable state of their souls. By a career of sin and vice they may blunt the keen edge of their conscience for a while, but sooner or later the terror of God's judgments will sharpen that sword of God and it will cut them to the quick. Only by forsaking their evil ways and turning to God with a contrite and humble heart, will that peace of mind and rest of spirit be found, without which life is torment and agony. God never denies His grace to the repentant. In proportion to the efforts we expend to attain perfection, in the same proportion will we soon be able to speak of victory.

The fourth commandment: Thou shalt honor thy father and thy mother.

The first three commandments explain our direct duties towards God. The other seven commandments treat of our duties towards our fellow-man. Our Lord condenses the whole law, therefore, in the two great commandments, of loving God with our whole heart and of loving our neighbor as ourselves.

Of the seven commandments of God which treat of our duties to our fellow-man, the first tells us how to act towards our parents, to honor, obey, and love them; the other six regulate our duties towards our fellow-men in general. All our duties to God are summed up in that one great commandment: "Love the Lord thy God with thy whole heart." And all our duties towards our neighbor may be reduced to this one: "Love thy neighbor as thyself for the love of God."

We must show our love and honor towards our parents by obeying them in all things lawful and by paying them that respect which is their just due. We must support and assist them in their need, especially in their old age, in sickness, and at death.

Parents are obliged to look after the temporal and spiritual well-being of their children. They must teach and guide their children both by example and word, and constantly remind them of their duties to God and to their fellow-man.

This commandment also implies obedience to our masters and superiors, spiritual and temporal, in all things excepting what is wrong and sinful. We must obey the civil authorities and abide by the law of the land. Such is the will of God expressed in the Fourth Commandment. "Let every soul be subject to higher powers; for there is no power but from God: and those that are, are ordained of God." Rom. 13:1.

The fifth commandment: Thou shalt not kill. This commandment forbids murder, the killing of oneself or of others. Suicide is a terrible crime. Hence it is punished by God with eternal damnation. An insane person committing self-destruction is, of course, not responsible and will not be punished by God for his act. There never is a just cause for suicide. God alone is the Lord over life and death. Man is not the master of his life and hence may not lay it down when he so pleases. It is a frightful thing for the self-murderer to fall into the hands of the living God, with the hideous crime of self-destruction fresh on his soul. The suicide deprives himself of the right to Christian burial. In ancient times the suicide was buried at the crossroads, so that all passers-by might trample upon his grave.

Murder is a grave sin against this commandment. To kill the new-born or the unborn child is not essentially different from murdering any one else. It is also murder. It is just and proper to defend oneself against attack even at the risk of endangering the life of the one who makes the assault.

The fifth commandment also forbids the inflicting of bodily injury upon oneself or one's neighbor, by maiming, blinding, wounding him; by knowingly injuring his health; by exposing oneself to sickness or to the danger of death; by neglecting the sick and suffering whom it is one's duty to care for.

Anger, hatred, enmity, and such outbursts of passion as lead one to do or wish harm to others, are forbidden by this commandment. God will not forgive us if we do not forgive others. We are bound, for the salvation of our souls, to forgive freely all men, and to live in harmony and on speaking terms with our neighbors. If we have injured others, they are bound likewise to pardon us and to be civil towards us. The same we must do if we would obtain pardon from God. The more we strive after true holiness, the less will we find to complain about in others.

Drunkenness is a sin against this commandment. Temperance is a noble virtue, intemperance is a beastly vice. Judgment day will reveal how much evil and suffering have been due to intemperance. Virtue alone can combat vice successfully. Where there is a will, there is a way. Prisons, as a rule, reform nobody. Religion alone can strengthen our weakness and reform our sinful will.



The sixth commandment: Thou shalt not commit adultery.

The ninth commandment: Thou shalt not covet thy neighbor's wife.

Sins against the sixth commandment are committed by impure words and deeds; by immodest conversation, reading, or writing; by looking at indecent pictures or shows; and by any impure acts, all of which are mortal sins when

they are directly and fully deliberate. The best way to avoid sins of impurity is to make great efforts to avoid their occasion, and to go often to confession and Communion. The angelic purity of God's saints shows how spotlessly pure it is possible for us to be.

The ninth commandment regulates man's thoughts and desires with regard to the sixth commandment.

Sayings of the Fathers:

"To obey father and mother, is written in our hearts, and written so deep that no human malice can wipe it out." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia.

Fourth Commandment

Obedience, XI-181d

Duties to Parents, XI-479c

Civil Allegiance, III-794b

Fifth Commandment

Homicide, VII-441d

Suicide, XIV-326c

Sixth Commandment

Adultery, I-163b

Divorce, V-54d

Bigamy, II-561a

Morality, X-559a

CHAPTER XX

FOURTH WEEK AFTER CHRISTMAS

Part I. Liturgy

Note 1. Fourth, fifth, and sixth Sunday after Epiphany. About the omission of one or more of these Sundays and their insertion before the last Sunday after Pentecost, see Appendix I.

Note 2. The psalmody proper, introit, gradual, offertory, communion, of the Mass on the third, fourth, fifth, and sixth Sunday after Epiphany are the same. Its dominant note, like that of this entire season, is adoration. "Adore God," etc. Introit.

Note 3. Take particular notice of the spirit in the proper of the Mass of this time. Observe the unity of the proper. From Advent to Septuagesima this unity of inspiration is clear. From remotest times come these propers of the Mass, guarded by Holy Church as a most precious deposit of liturgy, with which no trifling or tampering was to be allowed. Popes have stood guard over the deposit of the liturgy. The present liturgy is the ancient public worship, preserved in its pure and unadulterated form. It is found upon use to possess that divine spirit which raises the soul to God in a manner above all other forms of devotion.

Note 4. Fourth Sunday after Epiphany. On this Sunday is shown how the teaching Church is assailed by false teachers. From the beginning there rose up enemies against Holy Church, who tried to overthrow the truth by false doctrines; or governments assailed her with all their might, by persecutions, executions, prisons, proscriptions, disfranchisements, and all the other powers at the command of a powerful state. Yet the teachings of the Church have come down to us untarnished through all the ages. During the centuries of storm and stress and persecutions, Christ rode in the ship of Holy Church over the rough waves. When it seemed that all was lost, when the last glimmer of hope seemed to dim in the blackness of the storm, Christ rose and bade the storm be still, and the winds and waves obeyed Him.

Note 5. Fifth Sunday after Epiphany. On this Sunday the teaching of Holy Church is represented by the wheat. Heresies are shown under the symbol of cockle. Truth and error grow side by side. The adherents of either dwell as next door neighbors. Heresies have been sown by the devil through

heretics, generally men who were disappointed in their ambitions. Thus Judas, the bearer of the small purse of the Twelve, felt hurt when Peter was chosen, because of his sterling faith, as head of the Twelve. Other Judases have likewise sown cockle and revenged themselves for some slight or for being passed over, while dignities were conferred upon others. Christ permits the wheat and cockle to grow side by side for the purification of His wheat. His elect are those who live according to His teaching, in spite of assaults from all sides.

Note 6. Sixth Sunday after Epiphany. On this Sunday the Gospel contains the parables of the mustard seed and of the leaven. Both represent the power of Christ's teaching. From sermons saints grow. Those who hear the word of God serve as leaven to the entire mass of humanity by their words and example, passing along the teaching of Holy Church, which they hear and take to themselves. A word from the teaching of Christ serves at times to effect a tremendous change in our standpoint of living, while the great mass of the godless are kept in touch with God through the living word, which occasionally reaches their soul. Mankind is thus preserved from utter corruption. Try to be one of those who make the world better by speaking at the proper time and place concerning the things which Christ has taught by word and example.

Note 7. Candlemas, February 2, one of the seven Ladydays. On this day our Lady presented her divine Child in the Temple at Jerusalem and made her offering of two doves. She also went to be purified. It was on the fortieth day after the birth of her firstborn Son. The firstborn was, according to the Mosaic Law, presented to God and redeemed by the parents. The rich offered a lamb, the poor offered two doves. See Luke 2:22-40. On this day the Church blesses wax candles for use on the altar and for homes. In the Missal, before the Mass of this feast, you will find the rite of blessing candles. Read devoutly the proper of the Mass. There observe the unction peculiar to the mystery commemorated on this day. In memory of the ceremony of this day, Holy Church has for ages encouraged mothers to present themselves, after their child is born, to be churched. There is a great blessing attached to churching. It is the ancient custom for mothers to come to church with their babe and receive the special blessing and make an offering of their newborn to God, redeeming it with a wax candle.

Note 8. St. Blase, Bishop and Martyr. On this day is given the blessing of throats.

Part 2. Bible

VII, VIII, IX, X Commandments.

(1) *VII Com.*, Lev. 19. 11; Lev. 25. 13; Amos 8. 5, 6; Ex. 22. 10, 11. (2) Ex. 22. 4; Lev. 6. 2-4. (3) Lev. 19. 13; Ex. 22. 25; Lev. 25. 35, 36; Ex. 22. 26; Ps. 36. 21; Ecclus. 29. 2-4. (4) Prov. 29. 24; Ex. 22. 1-4. (5) Prov. 6. 30; Ecclus. 5. 17; Ecclus. 20. 27. (6) Habac. 2. 6-8; Zach. 5. 3; Ephes. 4. 28. (7) Tob. 4. 16; Mat. 7. 12; Mat. 19. 18; I Thes. 4. 6. (8) *VIII Com.*, Ex. 23. 1; Ex. 23. ; Lev. 19. 11; Job 27. 3, 4. (9) Prov. 6. 16. 17; Prov. 12. 22; Prov. 13. 5; Prov. 14. 5; Prov. 30. 8. (10) Ecclus. 4. 26; Ecclus. 7. 13, 14; Is. 32. 7; Jer. 8. 5. (11) Jer. 9. 3-5; Mat. 5. 37. (12) Mat. 12. 35-37; John 8. 44. (13) Ephes. 4. 25; Prov. 10. 18; Prov. 19. 22; Ecclus. 20. 26-28. (14) Ecclus. 25. 3, 4; Prov. 10. 4; Prov. 12. 19; Prov. 13. 3; Prov. 13. 5. (15) *IX and X Com.*, Ex. 20. 17; Num. 11. 33, 34; Prov. 6. 25. (16) Jos. 7. 21-25. (17) Ecclus. 18. 30, 31; Rom. 6. 12; Rom. 7. 7. (18) Rom. 13. 9; Gal. 5. 16; James 4. 1-3. (19) I Peter 2. 11; II Peter 1. 4; I John 2. 16. (20) Gen. 8. 21; Rom. 7. 18-25.



Part 3. Catechism

Temptation. Seventh, Eighth, and Tenth Commandments.

The sources of temptation are the world, the flesh, and the devil. The world tempts us through our senses; the flesh, through our passions; the devil, through our souls. God permits us to be tempted in order to afford us an opportunity of gaining merit and resisting temptation.

Temptation passes through three stages: suggestion, consideration, consent. But only when the will gives consent does the temptation become a sin. If there is doubt whether there was full consent, the sin is doubtful.

Temptations are best resisted at the beginning. Those temptations which come from the world, through the senses, are best prevented by avoiding their occasions. Such occasions are persons, places, or objects which tend to excite the mind to evil. Temptations of the flesh are best met by mortifying the body, by prayer, fasting, labor, bearing patiently the trials and sufferings of life. Temptations from Satan are resisted and prevented by accepting humiliations, being satisfied with our lot in life, avoiding pride and self-conceit.

The opposite of temptations are inspirations, or good thoughts. These come from God, the Church, and the mysteries of faith. They consist in the interior movements and urgings of grace, which incite us to meditation and reflection on holy things, to practice prayerfulness and works of piety, and to persevere in doing good. Not to give heed to inspirations is to resist the grace

of God. God speaks to the conscience of every man. The conscience is disturbed or at peace according as it transgresses or keeps the law, as it does good or evil, as it is in grace or in sin.

Our soul, coming directly from the hand of God, belongs to Him and naturally turns to Him. As the compass ever points to the north, so man's soul constantly turns to God. Those who deny the existence of God and the immortality of the soul, are false to their own convictions. Their conscience ceases not to speak and to accuse them of their wicked ways. The souls of the damned pine away forever in unspeakable languishing for God, while their hatred of God repels them from Him. Numberless inspirations speak to the souls of men to do good and to avoid evil.

The seventh commandment: Thou shalt not steal.

Man has a right to property. He has a right to the fruit of his labors. This right is from God. As God gives life to man, so also does He give man the right to such things as are necessary for the maintenance of life.

The following are sins against the seventh commandment: theft, which is taking something that is not ours, when the owner is unwilling that we have it; cheating; wilful damage done to the property of others; the unjust keeping of what is not ours; breaking a contract to the injury of the other party; in a word, anything that violates the just claim of another in the matter of his property.

Things that are found must be returned to their owner. If the owner cannot be found, after reasonable attempt to do so, the thing found may be kept by the finder.

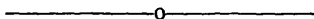
Sins against the seventh commandment are either venial or mortal. If the amount of a theft or injury is considerably large, the sin is mortal. In all cases, the one who steals or injures what belongs to another must restore what he has stolen or make good the injury he has caused. The sin cannot be forgiven unless there is a sincere intention to make this restitution.

The eighth commandment: Thou shalt not bear false witness against thy neighbor. This commandment forbids lying. Always and under all circumstances, a lie is a sin. We are not permitted to lie in order to do some good, either for ourselves or for others. Lying is a mortal sin if grievous harm is done by it. Otherwise it is a venial sin: but it is always a sin.

Calumny is speaking evil of one's neighbor against the truth. Detraction

is revealing the hidden faults of others. The detractor tells the truth against others; the calumniator tells lies. Both sin against this commandment. If the matter is serious, both sins are mortal. In the case of calumny, reparation must be made by withdrawing the lie. This reparation is made by telling the truth to those to whom the untruth was told. The confessor will direct how this reparation is to be made.

Tale-bearing consists in gossiping about others, generally to their harm, which results in injury to their character and good name. Rash judgment and suspicions likewise are forbidden by this commandment. Rash judgment consists in condemning others without sufficient grounds.



The tenth commandment: Thou shalt not covet thy neighbor's goods. The sins against the tenth commandment are the sins of covetousness of material things. The special aim of this commandment is directed against thoughts of unjustly depriving others of their property. Dissatisfaction with one's station in life or with one's lot, often begets that unrest and covetousness which leads to sin. The teaching and the example of Jesus Christ are directly opposed to the desire for wealth. The wars of the past are nearly all traceable to this inordinate desire for spoils, in one way or another. The human race has been deluged in blood, untold sufferings have befallen nations, misery and tragedy fill the pages of history, because the world will not observe the tenth commandment.

Sayings of the Fathers:

"The greatest good is the truth. The worst of all evils is a lie." St. Basil.

"The truth is loved so much that all men wish that what they love is true." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia.

Seventh Commandment

Theft, XIV-564d

Usury, XV-235c

Restitution, XII-788d

Eighth Commandment

Lying, IX-469a

Calumny, III-190b

Detraction, IV-757b

Ninth Commandment

Internal Sins, XIV-5a

Temptation, XIV-504c

Tenth Commandment

Jealousy, VIII-326b

Fraud, VI-249d

CHAPTER XXI

Second Season of the Church Year

From Septuagesima to Easter Eve—Season of Propitiation

SEPTUAGESIMA SUNDAY

Part 1. Liturgy

Note 1. Read Appendix I for an explanation of the Church year.

Note 2. The season of propitiation begins on Septuagesima Sunday and closes on Easter Eve, Holy Saturday. It is a season of intense prayer, fast, and almsdeeds, in order to make reparation for our sins and the sins of all mankind, to make good what we have done wrong, to curb our passions and tame our evil trend of mind, to please God by doing penance for our neglects and transgressions. We placate those whom we have injured by making reparation and by propitiating them. So too we please God and cleanse our souls of the evil consequences of sin by doing penance and making reparation. Nine weeks are set aside for this holy purpose. The Catholic Church enters upon this holy season with united effort to draw down the blessings of God upon a sinful world by making atonement.

Note 3. Septuagesima is a Latin word and means the seventieth (day); Sexagesima, the sixtieth; Quinquagesima, the fiftieth; Quadragesima, the fortieth. In the beginning, the Christians fasted forty days straight in imitation of the forty days' fast of our Lord in the desert. Relaxation crept in and the period was extended during which the forty days' fast was observed. In some regions, the period extended to seventy days, ten weeks. Four days a week were observed as fast days, thus rounding out forty days of fast and prayer. In other regions, the period covered sixty days, while in others again it was fifty days. Pope Gregory the Great (590-604) gave definite form to the entire season as it exists today. Lent begins on the forty-sixth day before Easter. The six Sundays occurring during Lent are excluded, since Sundays are never days of fast. The three Sundays preceding Lent retained the names of Septuagesima, Sexagesima, Quinquagesima, as a memorial of older customs. The three weeks serve as a preparation for Lent, a Forelent.

Note 4. Peculiarities of this season. Violet is the liturgical color, the symbol of penance and mourning. It is worn at all Masses of the season. The

alleluia is entirely omitted. The major doxology, Gloria in excelsis, is omitted at Masses of the season. The minor doxology is omitted entirely during Paschiontide. Read and meditate on the proper of the Mass and divine office of the Sunday. Note the tone of propitiation.

Note 5. On this Sunday the kingdom of Christ begins to appear in powerful outlines. This kingdom is founded on the propitiation for sin made by the Son of God, King of eternal glory, who bought mankind with His own sacrifice of propitiation, His crucifixion and death. The season which presented the teachings of Christ has come to an end on the eve of Septuagesima. Those who accept the teachings of Christ, the great Teacher of mankind, now form the kingdom of Christ, His Holy Church. Passing from Egypt, the land of darkness and bondage of sin, through the Red Sea of the most precious blood of Christ, through the desert of life into the Promised Land of Holy Church, we now are the laborers in the vineyard of the Lord. That labor consists in giving glory to God. Glory is given by the Church in her continual liturgy of adoration, propitiation, petition, and thanksgiving. This is her divine office, her God-given occupation, her duty as long as the world lasts.

Note 6. This is the season given to us by God to conquer the foe, Satan, and to establish the kingdom of God within us. No longer slaves to our whims, fancies, passions, and vices, no longer considering that the one object in life is to live comfortably here regardless of consequences hereafter; but wisely and sanely facing issues, even should they call for sacrifice of comfort and welfare, we, as children of the Church, enter into the season that tries men's souls. Soldiers of Christ, we go forth to fare onward and upward in a war that spells defeat or victory, salvation or damnation. Hell is eternal propitiation. Purgatory is temporal propitiation. Life here is given us to decide. Those who have paid their debts here to God by propitiation, go into eternity without charges being preferred against them for their many neglects, transgressions, and sins. Let us therefore face the issue without whining about sacrificing idle comforts and bodily ease. Rather like brave soldiers who think little of sacrifice as long as victory beckons, let us courageously and heroically enter into the spirit of Lent, as did our forbears. "Now is the acceptable time; behold, now is the day of salvation." II Cor. 6:2. The deeper we delve now, the higher we rise on Easterday. The greater our propitiation, the holier will be our own Easter at the end of the world on Doomsday.

Part 2. Bible

Sin and Vice. Seven Capital Sins.

(1) Gen. 2. 17; Rom. 5. 12; James 1. 15; Job 4. 18, 19; Ps. 102. 13, 14.
 (2) Wis. 9. 15; Lev. 4. 2; Num. 15. 22; Ps. 18. 13; Eccclus. 11. 16; Jer. 5. 4.
 (3) Luke 23, 34; John 9. 41; Apoc. 3. 17; I Tim. 1. 13; Heb. 10. 26; Deut. 24. 16; Ezech. 18. 20. (4) Prov. 29. 24; Ezech. 13. 18; Mat. 18. 6, 7. (5) Rom. 2. 23; Ezech. 16. 47, 48; Prov. 24. 16; Mat. 7. 3. (6) Mat. 5. 22; Luke 12. 47, 48; Ex. 22. 22, 23. (7) Deut. 22. 14, 15; Mal. 3. 5. (8) James 5. 4; Eccclus. 5. 4-7; Heb. 6. 4-6; Heb. 10. 26, 27; Gen. 6. 5, 6; Ps. 5. 5-7. (9) Prov. 3. 32; Eccclus. 12. 7; Mal. 2. 17; Rom. 8. 8; Ephes. 4. 30; Deut. 32. 18-20. (10) Is. 1. 2-4; Jer. 5. 21-25. (11) Prov. 7. 2; Eccclus. 21. 1-4. (12) John 9. 41; II Cor. 6. 14-16; Heb. 12. 1; I Peter 2. 1-3. (13) Tob. 4. 6; Prov. 12. 26-28; Prov. 15. 21; Prov. 28. 4, 5; Eccclus. 19. 19-21. (14) *Pride*, IV Kings 19. 28; Job 20. 6, 7; Eccclus. 10. 29; Is. 28. 1; Prov. 8. 13; Luke 1. 51, 52. (15) *Greed*, Eccles. 5. 9; Eccclus. 8. 3; Eccclus. 10. 10; Eccclus. 14. 11-22. (16) *Lust*, Gen. 6. 5, 12, 13; Tob. 6. 7; Luke 15. 13; I Peter 4. 3, 4. (17) *Gluttony*, Osee 13. 6; Rom. 14. 17; Judges 9. 26, 27; Is. 22. 13, 14. (18) *Anger*, Job 36. 18; Prov. 17. 11; James 1. 19, 20; Prov. 15. 18; Prov. 26. 21. (19) *Envy*, Wis. 2. 24, 25; Wis. 6. 25; Eccles. 4. 4; Prov. 14. 30; Rom. 13. 13, 14. (20) *Sloth*, Prov. 6. 9-14; Prov. 10. 4; Prov. 21. 5, 25, 26; Mat. 25. 26-30.



Part 3. Catechism

Sin. The Seven Capital Sins.

Introduction. We now enter upon the second season of the Church year, the season of penance and propitiation, which lasts nine weeks, from Septuagesima to Easter. We have studied the law of God expressed in the ten commandments. Sin is the breaking of that law. This present season is a special time of propitiation and penance for our sins. Sin, therefore, is the subject of Chapter 21. In the next Chapter, 22, we consider man's atonement. But fallen man was not able to make atonement for his sins. It was done by our Lord Jesus Christ, the Son of God. This subject is treated in Chapter 23. The satisfaction which Christ made for man by His sacrifice on the cross, and which is perpetuated till the end of the world in the Mass, is considered in Chapter 24. The question of Holy Communion, as a part of the Mass, follows in Chapter 25. The preparation for worthy Communion through the sacrament of Penance is explained in Chapter 26. Indulgences, the remission of the temporal punishment due to sin, even after absolution has been obtained, are the subject of Chapter 27. In Chapter 28, during Passiontide, we will

meditate on the sacred Passion and death of Christ. During Holy Week, we fix our whole attention and devotion on Jesus crucified, and thus prepare for the great feast of Easter, our Lord's Resurrection, which is treated in Chapter 29.

Sin is any wilful violation of God's law. This transgression may be committed by thought, word, deed, or omission.

Original sin is so called because it was committed by Adam and Eve, the original parents of the whole human family. They passed on their sin to their posterity. We all inherit that sin. For us original sin is a sin of our nature, not a personal sin. This means that we receive from our first parents a nature that has been tainted by sin. By Baptism we are freed from original sin and restored to the grace and friendship of God. After Baptism, this grace may be lost by mortal sin.

Actual, or personal, sins are sins we commit ourselves. They are divided into sins of commission and sins of omission. A sin of commission is any wilful thought, word, or deed contrary to some law or precept. To lie, to steal, to indulge sinful thoughts, to judge rashly, are sins of commission. A sin of omission is the deliberate failure to do something that is commanded: for example, to neglect Mass on Sunday without sufficient excuse, to neglect our Easter duty, to neglect our parents or our children.

Sin is either mortal or venial. A grievous sin is called mortal sin. It involves some matter of great importance. Moreover, he who commits it must have sufficient knowledge of the evil he does and must use sufficient deliberation and give full consent of the will.

Our soul has a free will. We can choose what is good or what is evil. We can choose to do things that are beneficial to our body and soul, or things that are harmful. Our free will makes us responsible to God for our actions. Our deliberate actions are either morally good or morally bad. They are good when they are in agreement with God's will; they are bad (that is, sinful), when opposed to God's will.

Venial sin, unlike mortal sin, does not turn man completely away from God, does not destroy his union with God, does not deprive the soul of sanctifying grace. The soul in venial sin remains united with God, is in God's grace and friendship, but fails to love Him as it ought. Whether a sin is mortal or venial, is at times difficult to determine. In such cases the decision may be left to the confessor in the sacrament of Penance.

To live in the state of mortal sin is to live deprived of God. We are at all

times either in the state of grace or in the state of sin. Conscience will tell us in which state we are. Should we have the misfortune of falling into grievous sin, we can at once repent and return to the state of grace by an act of perfect condition, which includes the intention of receiving the sacrament of Penance. Time spent in mortal sin is lost forever, because a soul in mortal sin cannot gain any merit for heaven.

An occasion of sin is an external circumstance, whether of persons, places, or things, which leads one into sin. If we sincerely intend to keep from sin, we will avoid the occasion of sin, if it is possible to do so.

Habits are formed by frequently repeating the same acts. If the actions are good, the result is a virtue; if they are bad, the result is a vice.

Vices are classified as the seven capital sins. They are pride, covetousness, lust, gluttony, anger, envy, and sloth. Their opposites are the seven fundamental virtues: humility, opposed to pride; benevolence to greed; mortification to lust; fasting to gluttony; meekness to anger; generosity to envy; diligence to sloth. Vices are overcome by the practice of the opposite virtues.

Sayings of the Fathers:

"The sinner is always troubled by his conscience; he avoids the glance of others, and loathes his own horror." St. Ephrem.

"He who serves God as a loving son and not as a slave, will be careful not to offend God even in small things." St. Basil.

Supplementary Reading from the Catholic Encyclopedia.

Septuagesima, XIII-721d

Original Sin, XI-312a

Sin, XIV-4b

1. Nature, 4b
2. Division, 4d
3. Mortal Sin, 5d
4. Specific and Numerical Distinction, 8b
5. Effects of Mortal Sin, 9b
6. Venial Sin, 9c
7. Effects of Venial Sin, 10c
8. Permission of Sin and Remedies, 10d

9. Sense of Sin, 11b

Vice, XV-403d

Habit, VII-99d

Seven Capital Sins, XIV-5c

1. Pride, XII-405b
2. Greed (Covetousness), IV-462b
3. Lust, IX-438a
4. Gluttony, VI-590a
5. Anger, I-489a
6. Envy, VIII-326b
7. Sloth, XIV-57d

CHAPTER XXII

SEXAGESIMA SUNDAY

Part 1. Liturgical

Note 1. See Chapter 21, part 1, note 3, for an explanation of the term Sexagesima.

Note 2. Read and meditate devoutly on the proper of the Mass of this Sunday. Here are found the spiritual treasures of Holy Church, which have outlived the turmoils and upheavals of time. Here is found the garden of God, numberless flowers in bloom, fragrant with sweet honey and abundant dew. Nowhere else does God speak as in the liturgy. Nor is it high and lofty in the sense that none but the privileged few can hear and understand it. The devout find here that subject matter upon which the soul loves to rest in slow and solemn pondering. As the eye loves to linger on beautiful sights, so the mind delays on thoughts of the liturgy. Here are found the secrets hidden from the world and revealed to little ones. Learn the liturgy "that grace may be added to thy head and a chain of gold to thy neck." Prov. 1:9.

Note 3. On this Sunday the Gospel speaks of four classes who hear the word of God. Here are intimated the four classes of public penitents, who in olden times did great penance for their sins. First, the standers, who stood farthest out at the front of the church, along the street, in the outer vestibule; secondly, the kneelers; thirdly, the prostrate. Inside the vestibule were the sitters, who, together with the catechumens and the three classes of penitents just mentioned, departed after hearing the Mass of the Catechumens, including the sermon, the word of God, the seed sown by the sower. Penitents of old made public propitiation for their sins. Now the ancient penitential system has fallen into disuse. The people all do penance by attending divine worship, standing, kneeling, prostrate, or sitting. All divine worship is adoration, propitiation, petition, thanksgiving; but one of these is ever the outstanding part of each and every public office of the Church.



Part 2. Bible

Satisfaction Human. Why Trials, Crosses, Work, Etc.

(1) Gen. 3. 13-18; Job 7. 1-3. (2) Wis. 9. 15; Ecclus. 40. 1-10. (3) Ecclus. 10. 12, 13; I John 15. 20; II Tim. 3. 12; Deut. 13. 3; Ps. 16. 3.

(4) Ps. 33. 23; Ps. 36. 39, 40; Wis. 3. 4-6. (5) Mal. 3. 13-18; I Peter 3. 17. (6) Ps. 31. 10; Prov. 5. 10-14. (7) Ecclus. 7. 1-3; Is. 3. 11; Jer. 2. 17-19; Bar. 3. 12, 13. (8) Job 11. 13-20. (9) Job 33. 25-30. (10) I Esdr. 9. 6, 7; I Esdr. 9. 13-15. (11) Bar. 3. 1-7. (12) Ps. 36. 5-7; Ecclus. 2. 2-6. (13) Mat. 5. 10-12; Deut. 4. 30, 31; Job 8. 5, 6; Ps. 4. 2; Ps. 17. 2, 3. (14) Ps. 33. 5; Ps. 33. 18-20; Ps. 49. 15; Ps. 117. 8, 9. (15) Is. 41. 10; Is. 57. 15, 16; II Cor. 1. 3-5. (16) Judges 10. 15, 16; II Paral. 7. 13, 14. (17) Tob. 13. 2-8. (18) Job 36. 5-12. (19) Tob. 3. 13; Tob. 3. 21, 22. (20) Luke 15. 17-20; Rom. 8. 17, 18.



Part 3. Catechism

Man's Satisfaction for Sin

God did not create man as he is found in his present fallen state. Man's life with its trials, crosses, and sufferings, from within and from without, is the consequence of original sin. We are the heirs of that transgression. We suffer from Adam's disobedience. By that first sin, sanctifying grace departed from them and they were separated from God; immortality was forfeited and with it their perfect harmony of soul; their intellect was darkened and confused; their will weakened; their passions rose up in rebellion against reason; death was decreed against them and their posterity, death of the body and eternal death of the soul. From the latter only true repentance and expiation could save them. Man longs for a better world, an existence free from the pains and sorrows, separations and sufferings of this life.

Religion teaches man how to accept and bear the sufferings of this life in patience, with an expiation and generosity and holy conformity to the divine will, thus turning them from evils into instruments of atonement and of spiritual good for eternity.

By the teaching and example of our Lord, and through the grace merited for us by His Passion and death, reconciliation with God is made easy and meritorious. In humble submission to the decrees of God and in conforming ourselves to the living image of Christ Crucified, we can find peace, contentment, and holiness in this life, and assurance of lasting happiness in the next.

In His infinite love and mercy, God abandons no man, however sinful he may be. God is with each of us every moment, strengthening and guiding us, giving to us His grace and pouring out His blessings upon us. He pities us, eases our lot and lightens our burdens when we turn to Him with a believing, a contrite and humble heart. When, aided by His assistance, we accept and

suffer the crosses of life with Christian patience and fortitude, persevering day by day in prayer and grace and love, doing manfully the duties of our state of life, we are making satisfaction for the past, sanctifying the present, and insuring for ourselves the possession of God in eternity.

Sayings of the Fathers:

"It is not enough to draw the arrow out of the wound; we must also heal the wound made by the arrow. Just so must the wounds of the soul be healed by satisfaction, after we have obtained the forgiveness of sin." St. Chrysostom.

"He who confesses his sins but refuses to be sorry for them, may withdraw the mantle and show his wounds; but his hard heart applies no remedy to the wounds." St. Gregory.

Supplementary Reading from the Catholic Encyclopedia.

Sexagesima, XIII-747a

Mortification, X-578b

Ascetical Theology, XIV-613c

1. Nature of Christian Perfection,
613d

2. Dangers of Ascetical Life, 615a

3. Means for an Ideal, 615b

Satisfaction, XI-628c

Prayer, XII-345b

Fast, V-789d

Almsgiving, I-328c

CHAPTER XXIII

QUINQUAGESIMA SUNDAY

Part 1. Liturgy

Note 1. For explanation of the term Quinquagesima, see Chapter 21, part 1, note 3.

Note 2. Read carefully the proper of the Mass. There find solace which is poured out on the eve of Lententide. It takes courage to admit that we are sinners, and manfully to undertake to make atonement for our sins in union with the atonement made by our crucified Savior. The proper contains that word of comfort and encouragement we sorely need. God reaches out His hand to us and we need but take hold of it and cling to it. With St. Paul, we say: "I can do all things in Him who strengtheneth me." Phil. 4:13.

Note 3. On this Sunday the Gospel tells us of the blind man of Jericho, the kingdom of Satan. He begged and received his sight at the hands of Christ. The blind, enthralled by the glamour of the world, Jericho, the city of Satan, call on Christ that they may see. They are made to see the glory of Christ in humiliation and penance, in crucifixion and death. Up to the Holy City, Jerusalem, leads the stony path, to the Kingdom of Christ, Holy Church. We are all blind so long as we cling to the world and its passing show. Not until we have been made to see that the glory of the Kingdom of Christ consists in penance and privation, may we see in Lent and the self-denial it imposes, the meaning of those high doctrines which lead to the Kingdom of Christ hereafter in glory everlasting. No cross, no crown! Christ says to us: "The Kingdom of God is within you." Luke 17:21. Again He says: "The Kingdom of Heaven suffereth violence and the violent bear it away." Mat. 11:12. He means to tell us that we must do violence to our self-will and our unruly passions by denying ourselves whatever displeases God, and by doing what is pleasing to God.

Note 4. Shrovetide. Sunday, Monday, and Tuesday are Shrovetide. Since days of old this is the time to be shriven, to go to confession, and with a clean conscience to do penance. Else our prayer, fast, and almsdeeds make but a sorry offering. Only when we are in the state of grace is our penance meritorious and acceptable to God. Hence this is the time for confession. It is therefore called Shrovetide, "shrive" means "confess." Shrovetide is a time of holy

merriment. When this merriment went beyond bounds, Holy Church instituted as a remedy the Forty Hours Adoration of the Blessed Sacrament for Shrovetide. Eventually this devotion has been spread over the entire year, having become one of the most fruitful devotions in the Church of God.

Note 5. Ash Wednesday. On this day, Lent begins. It is the forty-sixth day before Easter. The omission of six Sundays from fast, makes it but forty Lenten days till Easter. The palms, blessed on the preceding Palm Sunday, are burnt to ashes. The ashes are blessed before Mass on Ash Wednesday. Read the blessing of ashes in the Missal. Learn the meaning attached to the ceremony. With a pinch of blest ashes, the priest signs the forehead of each person, while he says: "Remember, man, that thou art dust, and unto dust thou shalt return." The bodies of the dead gradually crumble and at length become only dust. Thus we too shall return to dust. This is the admonition Holy Church would have us all take to heart on this day. A serious reflection on these words serves to put us into the proper mood for manfully observing Lent for our salvation and sanctification, for the greater honor and glory of God.

Note 6. The Lenten regulations are treated in Chapter 6, part 3. They are published from the pulpit on Quinquagesima Sunday, generally through the bishop's pastoral letter. They may also be found printed in Catholic papers. Try to have a copy of these Lenten regulations fastened in a conspicuous place in your home. We all owe God a debt for our sins, for our ingratitude, and for our neglect of duty in many ways. This debt we must pay some time, either here or hereafter. It is a wise thing to pay our debts, whether we owe them to man or to God. If we cannot observe the strict Lenten regulations, there are many other ways in which we can do penance and thereby enter into the spirit of Lent. "Be converted to Me with all your heart in fasting and in weeping and in mourning." Joel 2:12.

Note 7. Scrutinies were public gatherings, where the candidates for Baptism or Holy Orders were passed upon by the assembled clergy and laity. The first Christian scrutiny took place when St. Peter said to the clergy and laity: "Look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3. Thus in the early Church were bishops and priests, as well as Popes, elected by the clergy and laity. Both clergy and laity elected those who were to receive Baptism. Among the catechumens were those who after two years had shown themselves fit for Baptism. But the scrutiny remained with the clergy and laity. The first scrutiny took place on Ash Wednesday. It opened with psalms. Then followed the question: "By what name wilt thou be called?"

The catechumens elected by the scrutiny of clergy and laity, were henceforth called the elect. They adopted a name and this name was entered in the register. Then the elect received the minor signing of the cross and were dismissed. The second scrutiny took place on Midlent Wednesday. See Chapter 27, part 1, note 4. The third scrutiny took place on Spy Wednesday. See Chapter 29, part 1, note 4. On Easter Eve, Baptism was administered to these elect. The entire rite is found in the long form of Baptism.



Part 2. Bible

Satisfaction Divine.

(1) Joel 2. 12-19; Gen. 7. 4; Gen. 18. 29; Ex. 24. 8. (2) III Kings 19. 8; II Esdr. 9. 21; Ps. 94. 10; Mat. 4. 2; Acts 7. 36. (3) Rom. 5. 18-20; Is. 53. 2-12. (4) I Peter 2. 22-24; Gal. 3. 10-13. (5) Ephes. 1. 7; I Peter 1. 18, 19; I John 2. 1, 2; I Cor. 6. 20. (6) Col. 1. 20; Col. 2. 12-14; Heb. 9. 14. (7) I Peter 2. 21; Is. 41. 14; Is. 43. 1; Is. 53. 4-6. (8) Mat. 1. 21; Mat. 26. 28; Mark 2. 17; I Tim. 2. 5; I John 2. 25. (9) I John 3. 8; Luke 1. 79; John 1. 9; John 12. 46; Rom. 3. 24, 25. (10) Rom. 5. 6-9; I Cor. 1. 30; II Cor. 5. 15. (11) Ephes. 1. 7; Col. 1. 14; I Thes. 1. 9, 10; Tit. 2. 14; Heb. 9. 12-14. (12) Rom. 1. 16; Rom. 3. 23-26. (13) Rom. 5. 18; II Cor. 5. 15; John 3. 14-16. (14) I Cor. 15. 3; Ephes. 5. 8. (15) Phil. 2. 8; Heb. 2. 17, 18; Mat. 20. 28. (16) Ex. 3. 15, 16; Ex. 6. 6-8. (17) Heb. 1. 3; Phil. 2. 7. (18) Gal. 3. 14; Col. 1. 20; Dan. 9. 24; Is. 43. 3. (19) Is. 45. 17; Luke 19. 9. (20) I Tim. 2. 6; Heb. 9. 14, 15.



Part 3. Catechism

Divine Satisfaction. The Atonement.

To atone means to make at-one, to reconcile two who were not at one with each other. By sin man had separated himself from God. The offence was against the infinite God. As such it was infinite. As God had created the bond between Himself and man, and as man had sinfully broken it, God alone could restore it. Man could do nothing towards expiating his sin and accomplishing his own Redemption. What was to be done? The outraged majesty and justice of God required that there be a fitting atonement for man's sin. Unless God intervened, man was helpless. God did intervene by sending a divine Redeemer. "You were not redeemed with corruptible things, as gold or silver. . . . But with the precious blood of Christ." I Peter 1: 18-19. "In Whom [Christ] we have Redemption through His blood, the remission of sins." Col. 1:14.

The Redeemer was to make satisfaction for the sins of the world. The atonement is the satisfaction of Christ whereby God and the world are reconciled or made to be *at one*. "For God indeed was in Christ, reconciling the world to Himself." II Cor. 5:19.

When the fulness of time was come, Jesus Christ, the Son of God, appeared in the flesh. "He was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate." By His sufferings and the shedding of His blood, Christ atoned for man's sin and redeemed the human race. By freely and lovingly suffering and dying for man, Christ not only removed from man and took on Himself the first sin, through which the whole race in Adam fell into corruption and was condemned to death, but He also took on Himself and atoned for all the sins of the human race. "He is the propitiation for our sins and not for ours only, but also for those of the whole world." I John 2:2.

This is what is meant by Christ's full Redemption and atonement for man's sin. The cross was the instrument and the symbol of Christ's redeeming love in the atonement, and the pledge of His grace and mercy. From the atoning sacrifice of the cross proceeded that astounding energy which made the weak strong, the proscribed and outcast heroes, a few poor fishermen of Galilee the conquerors of the world. Strength is from the cross; courage is from the cross; victory is from the cross; joy and consolation and peace are from the cross. The cross of Christ has paid the ransom for sin and redeemed the world.

When we look upon a cross or crucifix, we should be reminded of the love which Christ has for us and the great price at which our soul has been redeemed; and we should become stronger in our determination not to lose our immortal soul for anything in the world. Many persons are helped by wearing a crucifix beneath their clothes, over their heart.

Sayings of the Fathers:

"On Thee, O Jesus, was laid the punishment which won us peace; through Thy wounds we are healed." St. Ambrose.

Supplementary Reading from the Catholic Encyclopedia

Quinquagesima, XII-614a

Shrovetide XIII-763d

Ash Wednesday, I-775c

Lent, IX-152a

Satisfaction divine (Atonement), II-55a

Redemption, XII-677d

1. Need of Redemption, 678a

2. Mode of Redemption, 678b

3. Satisfaction of Christ, 678c

4. Merits of Christ, 679b

5. Adequacy of Redemption, 679b

Way of Cross, XV-569b

Forty Hours, VI-151c

CHAPTER XXIV

FIRST SUNDAY IN LENT

Part 1. Liturgy

Note 1. Read the proper of the Mass and office, and you will realize the spirit that pervades this holy season of Lent. There are propers of Mass for every day in Lent. These propers express the genuine spirit which should prevail in the minds and hearts of the faithful at this time of penance. By the daily reading of these propers, the soul is in harmony with the Church, pouring out her heart before the throne of God. They have been the subject matter for meditation to numberless saints and holy souls since Christian antiquity. Make these propers your favorite reading during Lent and drink deep at the mystic fount, which flows with the words and ideas contained in the propers of the daily Masses throughout the whole of Lent. "Restore to me now my former strength, O my God." Judges, 16:28.

Note 2. On this Sunday the Kingdom of God stands before us in all its glory, the King of glory, Jesus Christ, having gone forth to do battle for His Kingdom by spending forty days in the desert. The deserts where Jesus fasted have been peopled by hosts of followers through succeeding ages. Here, too, they did battle for the Kingdom of God that was within them. Here we see the archenemy of the Kingdom of Christ, Satan, the fallen archangel, make his assaults, first on Christ, then on armies of devout Christians in the desert and in the world, who would strive manfully in the holy warfare. Now as then must the devout wage lifelong war against the three great sources of temptation, the world, the flesh, and the devil.



Sacrifice of the Mass

Part 2. Bible

(1) Gen. 14. 18, 19; Gen. 22. 13; Ex. 12. 5; Ex. 25. 30. (2) Ex. 29. 1, 2; Lev. 6. 15-17; Ps. 22. 5; I Kings 21. 4. (3) Ps. 109. 4; Is. 12. 1-6. (4) Is. 19. 19, 20; Is. 66. 21; Jer. 33. 18; Mal. 1. 11; John 6. 52. (5) John 6. 54-57; Mat. 26. 26-28; Mark 14. 22-24; Luke 22. 19-20. (6) Acts 2. 42-46; Acts 20. 7; Acts 13. 2. (7) I Cor. 10. 17-21. (8) Heb. 13. 10; I Cor. 11. 23-26.

(9) Heb. 7. 17; Heb. 9. 28; Heb. 10. 10; I John 2. 1, 2. (10) Mat. 11. 28; Mat. 18. 20; Mat. 26. 29-30; Ephes. 1. 7; I John 1. 7. (11) Heb. 4. 14-16; Heb. 7. 25; Heb. 9. 24; Ps. 115. 13, 14. (12) Rom. 8. 32; Rom. 5. 1-5. (13) Rom. 5. 8-11; Rom. 12. 1. (14) Rom. 15. 16; Rom. 5. 15-20. (15) Heb. 10. 19-22; Rom. 8. 34; Ex. 20. 24; Gen. 22. 4-12. (16) Gen. 35. 2, 3; Lev. 26. 2; John 4. 24; I Kings 15. 22. (17) Ps. 50. 18, 19; Eccclus. 35. 6; Eccclus. 35. 9. (18) Mich. 6. 6-8; Mark 12. 32, 33; Ps. 34. 18; Ps. 67. 27. (19) Acts 2. 42-47. (20) Eccles. 4. 17; I Cor. 11. 22-28.



Part 3. Catechism

Holy Mass

Religious sacrifice is as old as religion, as old as mankind itself. Cain and Abel offered sacrifices to God. Noe offered sacrifice to God in thanksgiving for the preservation of himself and his family from the deluge. The patriarchs Abraham, Isaac, and Jacob immolated victims to God in religious worship. Every great people in ancient times had its religious sacrifice. Later on Almighty God Himself imposed the law of sacrifice upon His chosen people, making it the central act of their worship. These sacrifices ceased with the sacrifice of Christ on the Cross. The incarnate Son of God was to be the true Victim to be offered for the sins of the whole world.

Sacrifice is the external offering of a visible object which is either destroyed or in some manner changed, by an authorized priest, in recognition of God's supreme dominion over His creatures.

The Mass is a true sacrifice. There is a Victim offered, Christ Himself under the appearance of bread and wine. There is an authorized priest. Christ is the invisible principal priest, the human priest being His visible representative and the authorized offerer of the sacrifice in the name of the Church. There is a sacrificial act, which consists in the double consecration of the two species, bread and wine, bringing before our eyes the body and blood of Christ in separation and thus representing the real shedding of His blood that took place on Calvary. It is for this reason that the consecration of the bread and of the wine is an essential element of the Mass as a sacrifice.

The Mass is essentially the same sacrifice as that of the cross, because the sacrificial Victim, the sacrificing Priest, and the purpose of the sacrifice are the same in both, the main difference being in the manner of offering: on the cross it was bloody, in the Mass it is unbloody.

There are other differences between the sacrifice of the cross and that of the Mass, but they are of less importance. The sacrifice of the cross was

offered once and for all time; the sacrifice of the Mass is offered on innumerable altars and will be repeated till the consummation of the world. The sacrifice of the cross accomplished and completed the redemption of mankind by the bloody immolation of Jesus Christ; the Mass continues to offer up the divine Victim in a mystical manner and conveys the fruits of the cross to individual souls. On the cross Christ was the only priest; in the Mass he employs human ministers. It is a sacrifice of adoration, propitiation, petition, and thanksgiving, rendering supreme homage to God as the Creator and Ruler of the world. It is the one act of religion supremely worthy of God, and therefore supremely deserving of the faith, the reverence, and the love of all mankind.

Who share in the graces, or fruits, of the Mass? First, the officiating priest, who represents Christ and offers the holy sacrifice in His name and with His authority. Secondly, those who take an active part in the Mass; servers, organist, singers, and the other persons present. Thirdly, those for whom the priest especially intends to offer the Mass. Fourthly, all members of the Church whether living or dead.

On Sundays and holydays we are obliged to attend Mass, the whole Mass from beginning to end; and we must do so with attention. The most suitable way of hearing Mass is to read from a prayerbook or Missal the same prayers that the priest is reciting at the altar. The Mass has three principal parts: the offertory, the consecration, and the communion. We should strive to be especially devout and attentive during these parts.

With regard to our proper attitude while hearing Mass, the following are the rules. At low mass, the rule is to kneel all the time, except during the reading of the Gospels. During the Gospels we should stand, genuflecting if the priest genuflects. However, it is an almost universal custom to stand also during the Credo, genuflecting with the priest at "Incarnatus est," and to sit down from the end of the Gospel, or Credo, to the Sanctus, and from the ablution, after Communion, to the "Ite Missa est."

The correct postures at High Mass are as follows:

At the beginning of the Mass	Kneel
When the priest ascends the altar	Stand
When the priest sits down during the Gloria	Be seated
When the priest rises at the end of the Gloria	Stand
At the Epistle	Be seated
At the Gospel	Stand
When the priest sits down during the Credo	Be seated
When the priest rises at the end of the Credo.....	Stand

After the "Oremus"	Be seated
When the censer bearer incenses the congregation	Stand
After the Sanctus	Kneel
After the elevation of the chalice	Stand
After the Communion	Be seated
At the "Dominus vobiscum" and the Postcommunion	Stand
At the blessing	Kneel
At the last Gospel	Stand

Sayings of the Fathers:

"The flesh and blood of the sacrifice in the New Law was promised before the coming of Christ by the sacrifice of animals, which were mere types. In the Passion and death of Christ, it was offered by Him who is the Truth itself. After His Ascension it is offered in the Mass as a memorial." St Augustine.

Supplementary Reading from the Catholic Encyclopedia

Sacrifice, XIII-309b

1. Pagan, 309b
2. Jewish, 312b
3. Christian, 315d
4. Theory of, 317c

Asperges, I-793a

Mass, IX-790d

1. Name, 790d
2. Origin, 792b
3. Fifth to Seventh Century, 794d
4. Seventh Century to Modern Times, 796c
5. At present, 798b
6. Mass of Catechumens (till Offertory), see Catechumen, III-430c
7. Mass of the Faithful (Offertory to end)

a. Offertory, XI-217d (to Preface)

b. Canon (Eucharist, *infra* [gratiarum] actionem), III-255b

Proper of Mass (see Missal)

1. Introit, VIII-81c
2. Collect, IV-103a
3. Lection (Epistle, Lesson), IX-194b
4. Gradual (Tract, Alleluia), VI-715a
5. Sequence, XII-481d
6. Gospel, VI-659b
7. Offertory, I-575a
8. Secret, XIII-673d
9. Communion, IV-169d
10. Postcommunion, XII-318b

CHAPTER XXV

SECOND SUNDAY IN LENT

Part 1. Liturgy

Note 1. Weary not in the great effort to enter into the treasure chamber of Holy Church, the liturgy, and especially attend to the devout and earnest study of the propers of the Mass. Read these slowly and devoutly, pondering every sentence carefully. Especially today find comfort in the following of Christ through cross to crown. "For he also that striveth for the mastery, is not crowned, except he strive lawfully." II Tim. 2:5.

Note 2. On this Sunday the Kingdom of God stands out in its glory in the transfiguration of Christ on Mount Tabor. To the heights of Tabor propitiation leads every soul. Once the soul is cleansed by prayer, fast, and alms-deeds, the virtues within find a way of coming to the fore. Holiness is a result. It has a way of shining in the countenances of the just even in this life. Good people are often found transfigured at prayer and in holy contemplation. The thoughts within find their expression on the countenance. Once the sweets of holiness are tasted, then would man love ever to remain on Tabor, like Peter, who would build tabernacles there and abide there with Jesus, his beloved Master. But life has its duties, and holiness consists not alone in the transports of prayer, but also in the daily facing of drudgery. Yet even in drudgery shall we find comfort and transports, if we rightly live and rightly pray. Coming down from Mount Sinai, where he had conversed face to face with God, Moses shone like the sun. The people could not bear to look at him because the light of his face blinded their eyes. Hence he veiled his face. The light radiated from his brow, so much so, that artists have striven to represent him with horns, which symbolize the rays of light issuing from his head. Ex. 34:33.



Part 2. Bible

Holy Eucharist

(1) Gen. 2. 9; Ex. 12. 18; Ex. 16. 4; Ex. 16. 15-18. (2) Lev. 24. 5-9; III Kings 19. 8; Ps. 21. 27; Ps. 77. 25. (3) Prov. 9. 5; Wis. 16. 20; Is. 55. 1; Zach. 9. 17; John 6. 31, 32. (4) John 6. 27; I Cor. 10. 16; Mat. 8. 8; Mat.

5. 23, 24. (5) Mat. 7. 6; I Cor. 10. 21; I Cor. 11. 25-31. (6) Heb. 13. 10; John 6. 50-52. (7) John 6. 54-60. (8) Luke 22. 21; John 4. 21-23; Ps. 46. 7, 8. (9) Ps. 41. 1-3; Ps. 98. 9; Ps. 29. 2-5. (10) Ps. 106. 1; Ps. 146. 1, 2, 11, 13. (11) Apoc. 19. 5-7; Ps. 23. 9, 10; Ps. 68. 35; Ps. 96. 12; Is. 12. 4-6. (12) Dan. 3. 52-56. (13) Ps. 22. 5; Wis. 16. 20, 21; I Cor. 10. 17; Ps. 30. 20. (14) Judges 6. 19-24. (15) I Cor. 5. 7, 8; John 6. 26-32. (16) John 6. 40-46. (17) John 6. 47-53. (18) John 6. 54-60. (19) John 6. 61-70. (20) III Kings 19. 4-8.



Part 3. Catechism

Holy Eucharist

The Holy Eucharist is the sacrament which contains the body and blood, soul and divinity of our Lord, Jesus Christ, under the appearances of bread and wine.

Christ is really and substantially present in the Holy Eucharist. He is not merely spiritually present, but with His body and blood, soul and divinity. Christ dwells in the Holy Eucharist with the fulness of His Godhead and with the fulness of His humanity. Christ instituted the Eucharist as a sacrament to be the spiritual nourishment of our souls, to preserve and strengthen the supernatural life in the soul.

Our Lord clearly promised the Eucharist in Chapter 6 of the Gospel of St. John: "This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever." And further: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh for the life of the world." "Eucharist" is a Greek word and means "thanksgiving." The word was anciently used for the most solemn part of the Mass—from the Preface to the Communion. The word eventually came to mean the body and blood of Christ under the appearance of bread and wine.

At the Last Supper, our Lord instituted the sacrifice of the New Law, the Mass, the memorial of His Passion and death. The Last Supper was the first Mass. At this first Mass, Christ changed bread and wine into His flesh and blood with the words: "This is My body; this is My blood." To His Apostles He gave this consecrated bread and wine, which were no longer bread and wine, but His own flesh and blood, that they might eat and become one with Him. The whole Christ, God and man, in His divinity and His humanity, is present both under the appearance of bread and under the appearance of wine. He remains present whole and entire, the living and glorified Christ, as long as

the appearances of bread and wine remain. By the words of the priest at the consecration of the Mass, the substance of bread and wine is changed into the body and blood of Jesus Christ.

At the Last Supper, Christ instituted also the priesthood, saying to His Apostles: "Do this for a commemoration of me." Luke 22:19. By these words Christ gave the Apostles the power and the command to do as He had done, to change bread and wine into His body and blood and therewith to feed the faithful.

Christ's body, which is present in the Eucharist under the sacred species, is not subject to the changes that take place in the species. If the sacred species are broken, Christ's body is not broken. If the sacred species are desecrated, Christ's body is not desecrated. If they are destroyed, Christ's body is not destroyed.

In each separate particle of the species of bread, Christ dwells whole and entire. In each separate portion of the species of the wine, He also dwells whole and entire. If the consecrated Host be broken into many particles, Christ is present whole and entire under each particle. The separate species of bread and wine form the external sign of the Sacrament, the species of bread representing the body of Christ, and the species of wine representing His blood. When the species of bread and wine are corrupted or destroyed, Christ ceases to be present under them.

Communion means union with. In Holy Communion we receive the consecrated Host, the Holy Eucharist, so that the supernatural life of grace may be sustained in us. In Communion we become one with God through Jesus Christ, somewhat like two pieces of wax that are melted together.

When we are going to receive Communion, we must be fasting from the preceding midnight. This fast forbids us to eat or to drink anything whatever. If we break the fast either purposely or by mistake, it is not a sin, but we must not receive Communion that morning. When the Holy Eucharist is received as Viaticum, that is, by those in danger of death, fasting is not required.

We prepare our soul by putting it in the state of grace, if it is not already in that state, by the sacrament of Penance. Venial sin does not prevent a person from receiving Communion, even without confession. The proper time to receive Communion is at the Communion of the Mass. By exception and for a good reason, one may receive Communion at other times. Communion may be received every day except Good Friday. On that day there is neither Mass nor Communion.

Ordinarily a person may receive Communion only once a day. There are

two exceptions: anyone, having already received Communion, who later in the day is in danger of death, may again receive Communion as Viaticum; a priest, when he says more than one Mass on the same day, receives Communion at each of his Masses. With regard to the duty of Easter Communion, see Chapter 6, part 3.

The laity do not receive Communion under the species of wine, as does the priest at Mass. It is not necessary for them to do so, since by receiving the Host they receive the whole Christ, in His divinity and in His humanity. The double consecration of bread and wine are necessary for the Sacrifice of the Mass, and the priest must drink of the chalice, but there is no obligation on the laity to do so. There would be danger of spilling the precious Blood, with many persons receiving Communion; therefore the Church, centuries ago, decreed that the laity would not receive Communion under the species of wine.

We make an act of adoration of the Blessed Sacrament when passing a church, because the Blessed Sacrament is reserved in the tabernacle on the altar. God is honored by this act of faith and adoration. Men raise their hats, and women bow their heads, when passing a church. While doing so they should say some little prayer, such as the words, My Jesus, mercy. Our Lord is present in the tabernacle whenever the consecrated Host is reserved there. The sanctuary lamp burns near by as a sign of His Eucharistic presence. We make a genuflection before the tabernacle as an act of adoration of Christ within the tabernacle. The genuflection should be made in a reverent manner.

Sayings of the Fathers:

"Before consecration the bread is bread. But through consecration the bread is changed into the flesh of Christ." St. Ambrose.

"When Jesus Christ Himself gives us the assurance that this is His body, who can still doubt?" St. Cyril.

Supplementary Reading from the Catholic Encyclopedia

Eucharist, V-572d

Vestments, XV-388a

1. As a Sacrifice, 572d

1. Amice, I-428b

2. Real Presence, 573c

2. Alb, I-251b

3. Transubstantiation, 579b

3. Cincture, III-776a

4. As a Sacrament, 584b

4. Maniple, IX-601d

5. Effects, 586d

5. Stole, XIV-301a

6. Necessity, 588a

6. Chasuble, III-639b

7. Minister, 588d

7. Cope, IV-351a

8. Recipient, 589d

8. Veil, XV-321c

Holy Communion, VII-402b

9. Biretta, II-577b

CHAPTER XXVI

THIRD SUNDAY IN LENT

Part 1. Liturgy

Note 1. There is a special Mass for every day in Lent. Read their propers. Nothing so makes you grasp the liturgy of the Church year as the propers of the Sundays, feast days, and fast days. During past centuries the holy and devout have therein found the sweets of religion. There the Holy Ghost reveals Himself to those who seek Him and who love to listen to His inspirations. Here apply the words: "I will give thee hidden treasures." Is. 45:3.

Note 2. On this Sunday is shown the power of the enemy of the Kingdom of God. The power of the evil spirit is often the power of resistance to grace. This power he exercises through the dumb devil. They yield to the dumb devil who will not hear the word of God in sermons, who will not speak out their sins in confession, who admonish not when it is their duty to do so, who fail to defend the faith that is in them when challenged to speak, who fail to spread the good tidings wherever opportunity presents, who speak against the work of foreign missions, who stir not a finger to make God better known and loved, and who neglect to spread the faith among their own as opportunity occurs. We sin through the dumb devil when we fail in our prayers, when we do not give God that glory which it is our bounden duty to give at all times. We must rouse ourselves against the wiles of the dumb devil. We can and should all be missionaries in our sphere. So great is God and such is the immense glory we can all give to God, that none but the dumb devil can succeed in keeping us dumb. If we loved God, if we had our own interests at heart, if we really believed as we claim we do, we would proclaim the glory of God, both with our lips and in our daily lives. "Wisdom opened the mouth of the dumb and made the tongues of infants eloquent." Wis. 10:21.



Part 2. Bible

Penance. X Article

(1) Ps. 50. 3-7; Jer. 3. 13; Jer. 31. 19. (2) Joel 2. 12-14; Zach. 1. 4; II Cor. 7. 9, 10; Jer. 7. 3; Acts 8. 22, 23. (3) I Peter 3. 11; Apoc. 2. 5; Ps. 31.

5; Prov. 24. 16. (4) Prov. 20. 9; Rom. 3. 23; I John 1. 8-10; Is. 1. 16. (5) Joel 2. 12; Mat. 3. 2; Luke 13. 3; Acts 2. 38; Acts 17. 30. (6) Ex. 34. 6, 7; Num. 14. 20; Judith 8. 4-6. (7) Ps. 102. 8-16. (8) Wis. 11. 24, 25; Is. 30. 18; Joel 2. 13; Rom. 2. 4. (9) Deut. 4. 29; II Kings 14. 14; Is. 31. 6. (10) Jer. 4. 1; Jer. 31. 9; Ezech. 34. 11, 12. (11) Amos 5. 4; James 4. 8-10; Ezech. 18. 23; Luke 15. 7; Prov. 28. 13. (12) II Esdr. 1. 9; Is. 55. 22; Is. 55. 7; Dan. 4. 24; Mal. 3. 7; Luke 5. 32. (13) Ex. 33. 4; Num. 14. 19; II Kings 12. 13; Mat. 26. 75. (14) Mat. 18. 18; John 20. 23; Mat. 16. 19; II Cor. 5. 18. (15) Luke 18. 13, 14; Bar. 2. 18; Mark 1. 14, 15. (16) James 5. 16; Luke 17. 14; Acts 19. 18; Eccclus. 4. 31; II Esdr. 9. 2. (17) II Kings 24. 10-15; Ps. 29. 10; Ps. 31. 5; Ps. 140. 1-4. (18) Josue 7. 19; Lam. 5. 21; Mat. 3. 5, 6; Mark 1. 5; Luke 15. 18, 19. (19) Mat. 12. 41; Jonas 3. 1-5. (20) Luke 7. 47; Luke 11. 4; Acts 13. 38; I John 1. 7; I John 2. 2; Tob. 3. 13.



Part 3. Catechism

The Sacrament of Penance

Penance is both a virtue and a sacrament. As a virtue it is defined as a habit which inclines the soul to fear and detest all sin and whatever leads to sin. This penance, or penitence, was at all times necessary in order to attain sanctifying grace and justification for a soul that had defiled itself by mortal sin. Before the coming of Christ and the institution of the sacrament of Penance, this grace, or penitence, was the only means by which a sinner could be reconciled to God. This penance meant perfect contrition joined with a firm purpose of amendment. Ever since the institution of the sacrament of Penance, this virtue of penance remains the only means of salvation for those who live in good faith outside the true Church.

In the New Law, Christ Himself declares: "Unless you shall do penance, you shall all likewise perish." Luke 13:3. And St. Peter enjoined this penance on those about to be baptized: "Do penance and be baptized every one of you." Acts 2:38. God has always required repentance on the part of the sinner as an indispensable condition of forgiveness.

Penance is a sacrament in which, by absolution given by an authorized priest, forgiveness of sins committed after Baptism is bestowed upon those who are rightly disposed.

The Apostles and their successors, the bishops and priests of the Church, cannot forgive sins according to their own option and pleasure. They must exercise this power of the keys, as it is called, this power of forgiving sins, as faithful ministers of Christ and dispensers of the mysteries of God. They

are to forgive the sins of those who are properly disposed, and to withhold it from those who are unworthy. But how can they know who is worthy and who is unworthy, who has the right dispositions and who has not, who shows true repentance and who does not? They can know this only from the sinner himself, in confession.

After the Communion of the Mass of ordination, the Bishop lays his hands on the head of each of the newly ordained priests and says: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; whose sins ye shall retain, they are retained." All priests have power to forgive sins by virtue of their ordination. But, for the use of this power, they must be granted jurisdiction by the Church. Ordinarily priests receive this jurisdiction from the bishop of the diocese in which they exercise their priestly functions. An authorized priest is therefore one who has jurisdiction to hear confessions. Otherwise he cannot validly administer this sacrament. But the Church authorizes all priests to administer the sacrament of Penance to persons who are in danger of death.

In the soul that is properly disposed, the effects of this sacrament are wonderful and consoling. The principal effects are these three: 1. Forgiveness of all mortal sins, consequently the restoration of sanctifying grace and reconciliation with God; 2. The recovery of peace of conscience; 3. The revival of previously acquired supernatural merits. When the soul falls into mortal sin, it forfeits not only sanctifying grace, but all the supernatural merits it may have acquired while in the friendship of God. These lost merits are recovered with sanctifying grace through the sacrament of Penance.

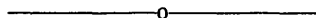
We must confess all our mortal sins, their kind, their number, and any circumstance that may change their nature. Wilfully to conceal a mortal sin in confession would make the confession worthless and sacrilegious. In a bad confession, the sins are not forgiven, and the soul does not gain the grace of the sacrament.

It is not always possible to make our confession complete. We may not be able to remember all our sins correctly. God requires of us only our best effort. We cannot confess what we have forgotten. Such sins, however, are forgiven, if we have omitted confessing them through no fault of ours; but we are still obliged to confess these sins in case they occur to our mind later.

Venial sins need not be confessed; yet it is a good practice to confess them. In case of doubt whether a sin is mortal or venial, it is prudent to have the confessor decide the matter. We should have a horror of all sin, and we should be sorry for every sin, however small, that we have committed. But we should know that not all sins are mortal.

Contrition is a heartfelt sorrow and detestation of sin committed, with a purpose of not sinning again. The soul that has true contrition grieves for the sins of the past and is resolved with God's help to avoid sin in the future. Contrition or sorrow is either perfect or imperfect: it is perfect when it arises from the love of God; it is imperfect when it arises from imperfect motives, the ugliness and enormity of sin, the fear of hell, the loss of heaven, and the pains of purgatory. In an act of perfect contrition, the soul sorrows for, hates, and detests sin because it offends God who is infinitely good and worthy of love. It is a beautiful and commendable practice frequently or at least occasionally to make such an act of contrition and such an act of the love of God. It is good and salutary to be sorry for sin because of the fear of hell. Imperfect contrition, although not based on the highest motive, is a true supernatural sorrow, and is sufficient for the sacrament of Penance.

We should prepare for confession by praying for God's help, examining our conscience, making a hearty act of contrition, and saying the Confiteor. We begin our confession by saying: "Bless me, Father, that I may make a good confession." We then state the time since our last confession. After this we tell our sins. We conclude by saying: "For all my sins, I am heartily sorry. I ask pardon of God, penance and absolution of you, father." The priest may then offer us some advice and will give us a penance. This is called the sacramental penance. If we can conveniently do so, it is well for us to perform our penance at once, lest we forget it. It is a part of the satisfaction, or atonement, we make for the sins we have confessed. The confessional is also the place to ask for the spiritual advice we may need at times. After confession it is well to spend some time in prayer, thanking God for His mercy.



Satisfaction means making good the wrong one has done to God or to one's neighbor. To every sin is attached guilt and punishment. To mortal sin is attached grave guilt and eternal punishment; to venial sin, light guilt and temporal punishment. Sacramental absolution takes away the guilt and eternal punishment and part of the temporal punishment. Satisfaction after confession remits the temporal punishment due to sin, in whole or in part according to the satisfactory works and the degree of the love of God with which they are performed. This is the reason why the priest gives a penance in confession.

In nearly all matters of the seventh commandment, we must make restitution, that is, we must give back what we have stolen, or its value, and we must repair the damage we have done to another person or his property. In this

matter of restitution, we should be guided by the confessor, who will consider and weigh the facts according to the law of God and of the Church. Concerning the eighth commandment, we are bound to make reparation of the good name of others if we have lied about them, unjustly revealed their hidden faults, or unjustly wounded them in their honor and respect due to them. In general, we must make good by doing penance.

All who have reached the use of reason, generally at about the age of seven years, are obliged to go to confession at least once a year. It is not necessary to go to confession each time one goes to Communion, so long as one is in the state of grace. Nor is the weekly confession necessary for those who wish to receive weekly Communion on Sunday morning. We should be guided by our confessor in this matter. Obedience to one's confessor removes all reason for worry.

The seal of confession imposes on the confessor a most sacred obligation. Even at the risk of his life, he may not make known the sins confessed to him in the sacrament of Penance, nor make use of the knowledge acquired in confession, which might cause annoyance to the penitent or make confession odious or difficult. The sanctity of the seal of confession is acknowledged in every civilized land. There are instances in which priests have suffered exile, prison, and death because they would not violate the seal of confession.

Sayings of the Fathers:

"Confession closes the jaws of hell and opens the gates of heaven." St. Augustine.

"Those who will not reveal their sins to the father confessor are like those patients who are hurt and who refuse to show the wounds to the doctor, and thus perish because of their silence." Tertullian.

"He who lives in mortal sin which he concealed in the confessional, carries a living prison, yea, hell itself, in his conscience." St. John Chrysostom.

Supplementary Reading from the Catholic Encyclopedia

Sacrament of Penance, XI-618b

1. Power to forgive sins, 619c

2. In Early Church, 620c

3. Effects, 623a

4. Minister, 623c

5. Contrition, Attrition, 624d

6. Confession, 625c

7. Satisfaction, 628c

8. Absolution, I-61b

Conscience, IV-268b

Examination of Conscience, V-675a

Scruple, XIII-640d

CHAPTER XXVII

FOURTH SUNDAY IN LENT

Part I. Liturgy

Note 1. Laetare Sunday, Midlent Sunday, Mothering Sunday. It is called Laetare from the first word in the Latin introit of the Mass: "Laetare, Jerusalem; Rejoice, Jerusalem." Like Gaudete Sunday in Advent, it is a rest house on the long road of Lent. Midlent it is called because it is about midway in Lent. On Mothering Sunday folks visited their mothers. On this day the Holy Father blesses the golden rose. It is sent annually to some person who has rendered conspicuous service to the Church.

Note 2. Ponder on the proper of the Mass. A note of joy rings throughout this proper. It is the joy of those who from high mountain tops have caught a glimpse of the distant city whither their weary journey tends. Easter is in sight. Hence the joy of Holy Church and her children. Penance, apart from a salutary motive, is folly. Penance for a holy purpose, for self-purification and self-discipline, is wisdom. Penance does not exclude a sense of holy joy. The lives of penitents were by no means sad and lonely, bereft of all happiness and delight; on the contrary, the lives of saints, who did the greatest penance, show us that they enjoyed the greatest happiness and deepest transports of joy. Yielding to self-indulgence does not bring Christian gladness. Those who live for the world and run after its transitory goods and vain pleasures, can never taste the sweetness of God. "Folly is joy to the fool." Prov. 15:21.

Note 3. On this Sunday the food of the Kingdom of God is pointed out, the Holy Eucharist. Ever since Pope Pius X, in 1905, issued his famous decree on frequent communion, the Kingdom of God has marched onward with giant strides. This proves that the glory of the Kingdom of God is most intimately bound up with the God-given food of His Kingdom, Holy Communion. In no way can the spread and strength of this Kingdom be better fostered than by each child of the Church doing his utmost to spread the practice of frequent Communion. Loss of faith is due most of all to the spiritual weakness which results from starving the soul and depriving it of frequent Communion. That parish, that diocese enjoys the most vigorous Catholic life, which has the greatest number of Communion in proportion to its number of souls.

Note 4. On Ash Wednesday took place the first scrutiny of the elect for

the coming administration of Baptism on Easter Eve. See Chapter 23, part 1, note 7. On Midlent Wednesday takes place the second scrutiny of the elect. At the first scrutiny, the minor signing with the cross was made; so today takes place the major signing with the cross on all the elect. They are also exorcised by three exorcists. See the long form of Baptism which is the ancient form. It contains the three signings and exorcisms. Then the elect received the blest salt. The offering of salt to a guest was an ancient ceremony, expressing hospitality. "Receive the salt of wisdom," says the priest when giving the person to be baptized the pinch of salt on the tongue. Here the second scrutiny ended. The third scrutiny took place on Spy Wednesday.



Part 2. Bible

Penance. Indulgences

(1) Ex. 15. 13; Phil. 2. 6, 7; Heb. 2. 17; Mat. 11. 28; I Tim. 1. 18, 19. (2) Luke 2. 37; Luke 19. 5; Luke 9. 10. (3) John 8. 11; John 10. 11; Ex. 20. 6; Ex. 33. 19. (4) Deut. 7. 9; II Kings 24. 14; III Kings 3. 6; II Paral. 7. 13, 14. (5) II Esdr. 9. 17-19; Ps. 24. 6; Ps. 47. 10; Ps. 76. 10. (6) Ps. 144. 8, 9; Ps. 146. 11; Ecclus. 18. 4-12. (7) Ecclus. 51. 36; Is. 54. 7, 8; Dan. 9. 9; Luke 1. 50; II Cor. 1. 3; I Peter 1. 3; Is. 49. 15. (8) II Paral. 33. 12, 13; Judith 8. 14-17. (9) Dan. 9. 9; II Cor. 1. 4, 5; Ps. 24. 6-12. (10) Mat. 6. 30-33; Ps. 32. 18, 19. (11) Wis. 11. 24; Is. 30. 18; Is. 65. 2; Ezech. 18. 23-32. (12) Ezech. 33. 11; Luke 9. 56; John 12. 47; II Peter 3. 9. (13) Ecclus. 17. 28; Ecclus. 5. 4-9. (14) Ps. 50. 3; Prov. 28. 13; Wis. 11. 14; Ecclus. 17. 28; Is. 30. 18. (15) Ex. 20. 6; Deut. 5. 10; Deut. 7. 9-12. (16) II Esdr. 9. 32; Wis. 3. 9; Prov. 21. 21. (17) II Kings 14. 14; Ezech. 18. 32; Wis. 11. 24; Ecclus. 5. 4. (18) Is. 28. 12, 13; Is. 65. 2; Jer. 31. 20; Osee 11. 8, 9. (19) Ezech. 33. 11-16. (20) Wis. 11. 24, 27; Ecclus. 2. 13; Rom. 2. 4. (21) John 20. 19-23. (22) Mat. 16. 19; Mat. 18. 18; I Cor. 5. 8.



Part 3. Catechism

Indulgences

An indulgence is the remission in whole (plenary indulgence) or in part (partial indulgence) of the temporal punishment due to sin. An indulgence is not a remission of sin itself. Neither does it remit the guilt of sin nor the eternal punishment due to sin. The guilt and eternal punishment of sin are remitted by perfect contrition and by the sacrament of Penance, instituted by

our Lord for that purpose. Furthermore, an indulgence is not a license or permission to commit new sins. Indulgence refers only to the temporal punishment due to sin.

To gain an indulgence, we must be in the state of grace, that is, free from mortal sin, we must have at least the habitual intention of gaining the indulgence, and we must perform the good works prescribed, such as saying certain prayers, visiting the church, etc., in the granting of the indulgence.

The Church has the power to forgive sin and to impose penances for sins forgiven in the sacrament of Penance. By the same power the Church can dispense from these penances, and grant indulgences. The power of the Church to remit the temporal punishment due to sin comes direct from Christ Himself, who said to His Apostles: "Amen, I say to you, whatsoever you shall bind on earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." Mat. 18:18.

Christ atoned for the sins of the world. But he did infinitely more than was absolutely required for man's atonement. One prayer from His lips, one drop of His precious blood, would have been sufficient to save a thousand worlds. But what satisfied God's outraged justice did not satisfy Christ's love for us. He would store up an infinite treasury of merits for redeemed man. This storehouse of Christ's merits, we call the "Treasury of the Church." To these superabundant merits of Christ are added those of the saints, their deeds of faith, love, and penance, which were over and above that were needed for their own salvation. These superabundant works can be applied in atonement for the sins of others.

In the early centuries, the Church often imposed long and rigorous penances. Just as the civil law laid down the nature and amount of punishment due to certain public crimes, so Holy Church drew up a list of penances for different sins. These public penances were severe and sometimes lasted for years. In this manner the penitent made satisfaction to divine justice proportionate to his sin and saved himself the punishment due to sin hereafter in Purgatory. But the Church never attempted to decide how much satisfaction God required for any sin or class of sins committed against Him. That grave question the Church has ever left to God's wisdom and justice.

Canonical penances sometimes extended over a period of many years. At times and for good reasons, bishops dispensed the sinner wholly or in part from these penances. This act of dispensation or condonement was called an indulgence. If this remission of the penance was for one year or for a certain period, it was called partial. Indulgence or condonement of the whole punishment was called plenary. There is nothing in this doctrine of indulgences

opposed to sound reason or to the teachings of our Lord, who gave His own power to the Church either to bind or to loose from sin.

Sayings of the Fathers:

"Those who were not permitted to take part in the assembly of the Christians because of their sins, were wont to obtain peace with the Church and relaxing of the penances imposed by the Church, by applying to the martyrs who were suffering in the prisons for their faith." Tertullian.

"Man must do temporal punishment, even if he is no longer exposed to damnation because of his sins." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Virtue of Penance, XI-618b

Public Penance, XI-629d

Mortification, X-578b

Penitential Canons, XI-636b

Indulgence, VII-783a

1. What it is not, 783a

2. What it is, 783b

3. Various kinds, 783d

4. Power to grant them, 785a

5. Salutary Effects, 787d

6. Apostolic Indulgences, 788b

Pilgrimages, XII-85a

1. Origin, 85a

2. Their History in General, 86a

3. Their History in Particular, 88a

4. Garb, etc., 96c

5. Signs, Roads, etc., 97d

Jubilee (O. T.), VIII-534b

Jubilee (N. T.), VIII-531d

Reparation, XII-775c

Crusades, IV-543d

CHAPTER XXVIII

PASSION SUNDAY

Part 1. Liturgy

Note 1. Passion Sunday, Passiontide, Care Sunday, Carling Sunday, Carlingtide. By "Passion" we mean the suffering of Christ. Holy Church goes into mourning and drapes the images with violet. On Good Friday the violet veils are removed from the crucifixes. On Easter Eve, during the major doxology at Mass, the veils are removed from the images. The festal season of Eastertide reveals again to the glad eye the beautiful images of God's saints. The noble organ, silenced during the lenten season, again peals forth its glorious tones.

Note 2. In union with Holy Church, enter into mourning over the Passion and death of Christ. Read the proper of the Mass. Observe the tone of sorrow and loving sympathy with our Lord in His sufferings. The "Judica" at the beginning of Mass is omitted. The minor doxology is also omitted. During this holy season, meditate on the Passion and death of Christ, by reading the account of His sufferings in the four Gospels.

Note 3. On this Sunday the Kingdom of Christ is on trial together with its King. Sickness and suffering are the best teachers of sanctity. Then we enter into ourselves as never before. Then the world is appraised at its true value, and the vanity of our ambitions stands out in glaring colors. We cover more ground on the road to God in one week of sickness and suffering than in years of health and prosperity. During this season Holy Church would have us enter into ourselves and prepare thus for the worthy observing of the sacred days now approaching. To all is extended the invitation by Christ to sympathize with Him in His sufferings. But the vast majority of men never even advert to the sanctity of this time. Many are called, but few are chosen. Christ did not even allow all the Apostles to share His agony in the Garden with Him, but chose Peter, James, and John. The other Apostles remained some distance apart. Thus there are degrees among those whom our Lord would favor by allowing them to share in His sacred Passion during this time. See to it that you come nearer to Jesus during this Passiontide by meditating on His Passion and death. "If you partake of the sufferings of Christ, rejoice that when His glory shall be revealed, you may also be glad with exceeding joy." I Peter 4:13.

Part 2. Bible

Passion and Death of Jesus Christ. IV Article

(1) Zach. 9. 9; Is. 62. 11; Mat. 21. 5. (2) Is. 53. 1-6. (3) Is. 53. 7-12. (4) Is. 62. 11, 12; Jer. 30. 8, 9; Osee 13. 14; Dan. 2. 44. (5) Is. 25. 9; Mat. 20. 28; John 3. 17; Tit. 2. 14; I Peter 1. 18, 19. (6) Is. 49. 8, 9; Is. 61. 1-3; Mat. 11. 28. (7) Luke 4. 18, 19; Gen. 22. 2; Num. 21. 8, 9. (8) Ps. 21. 1; Ps. 21. 8-15. (9) Dan. 9. 26; Mat. 16. 21; Mat. 17. 12, 21, 22. (10) Mat. 26. 1-6. (11) Mat. 26. 7-13. (12) Mat. 26. 14-25. (13) Mat. 26. 26-30. (14) Mat. 26. 31-36. (15) Mat. 26. 37-44. (16) Mat. 26. 45-50. (17) Mat. 26. 51-57. (18) Mat. 26. 58-75. (19) Mat. 27. 1-14. (20) Mat. 27. 15-23. (21) Mat. 27. 24-31. (22) Mat. 27. 32-44. (23) Mat. 27. 45-54. (24) Mat. 27. 55-66.



Part 3. Catechism

Passion and Death of Christ.

The fourth article of the Creed: Suffered under Pontius Pilate, was crucified, died and was buried.

On Palm Sunday, the Church commemorates Christ's triumphal entry into the city of Jerusalem. This day is the beginning of Holy Week, which yearly brings to our minds and hearts the Passion and death of Christ for the Redemption of the world. The blessing of palms and the procession before High Mass renew before the congregation that solemn reception of Christ into Jerusalem. He showed that He came of His own accord to offer up His life to His heavenly Father, whereas on former occasions, when His enemies sought to take His life, He disappeared from them, because His time had not yet come. On Palm Monday, Palm Tuesday, and Spy Wednesday, Christ taught the people in Jerusalem and kept Himself before the public so that those who conspired against Him might have a chance to carry out their wicked plans.

On Maundy Thursday, in the evening, Christ ate the pasch with the Apostles. The supper of the paschal lamb was a yearly observance in memory of the supper of the lamb which the Jews ate, at the command of Moses, on the eve of their departure from Egypt, before going through the Red Sea on their way to the Land of Promise. The paschal lamb was a type foreshadowing the Lamb of God, Christ Himself, who was to take away the sins of the world and become the heavenly spiritual food of mankind. Ex. 12.

The time being now come, Christ instituted the holy sacrifice of the Mass. He offered bread and wine, changing them into His body and blood, with the words "This is My body; this is My blood," and gave to His Apostles to eat

and to drink in Holy Communion. The Last Supper was the first Mass, consisting of offertory, consecration, and communion. Christ then went out to Mount Olivet with His eleven Apostles and began the immediate preparation for His Passion and death. The agony in the Garden of Gethsemane forms the beginning of Christ's Passion.

On Thursday night Christ was betrayed to the chief priests by Judas, one of the Twelve, for thirty pieces of silver money. The traitor was given a band of soldiers, whom he guided to the Garden of Gethsemane, where they seized our Lord. Our Lord was then brought before the Jewish supreme court, the Sanhedrin, at the head of which was Caiaphas, the high priest. This court declared our Savior to be guilty of blasphemy because He had proclaimed that He was the Son of God. They wanted Christ to be put to death. But, at that time, the Jews were ruled by the Romans, and only the Roman governor, Pilate, could order anyone to be put to death. Therefore, early in the morning, Friday, they brought Christ before Pilate and demanded that He be condemned to death, accusing Him of treason against the Roman Emperor, because He called Himself a king. Pilate, knowing that Christ was not guilty of any crime, made several attempts to free Him, but the Jews insisted on having Him condemned to death.

Pilate then ordered Christ to be scourged by the soldiers. Scourging was an extremely cruel penalty. The lashes, with pieces of bone or metal fastened at their ends, tore the flesh and inflicted agonizing pain. Christ, in this pitiful condition, was shown to the people by Pilate, who thought the sight would change their hatred into compassion. But the mob yelled: "Crucify Him!" Pilate, cowardly yielding, thereupon sentenced our Lord to be crucified. Then began the Way of the Cross from Pilate's house in Jerusalem to Calvary, which was a short distance outside the city walls.

Jesus carried His own cross. When the soldiers and their divine Prisoner reached Calvary, they nailed His hands and feet to the cross. It was about noon when the cross with its precious burden was raised up and fastened in the ground. For three hours our Lord suffered one of the most cruel agonies that human brutality has ever invented. Then He said: "It is consummated," and bowing His head, He gave up His life. The sacrifice was complete, the sins of the world were atoned for, mankind was saved, and heaven was open to souls.

Since the Passion and death of Jesus Christ form the supremely important event in the whole history of the world, Christians have always cherished its every detail. As a help to the memory, we here tabulate those details in order.

The Last Supper.
(Thursday Evening)

Jesus washes the Apostles' feet.
He and the Apostles eat the paschal meal.
He denounces His coming betrayal.
Judas goes out.
Jesus institutes the Eucharist.
He discourses to the Eleven.
He prophesies His denial by Peter.
He prays for the unity of the Church.

Gethsemane
(Thursday Night)

Jesus suffers an agony and a sweat of blood in the Garden of Olives.
He is kissed by Judas.
Peter cuts off the right ear of Malchus, a servant of the High Priest.
Jesus at once heals the severed ear.
He is arrested by the agents of the Sanhedrin.
The Apostles flee.

The Jewish Trial
(Midnight)

Jesus is brought to Annas, a former High Priest.
He is brought to Caiphas, the High Priest.
Peter denies our Lord three times.
Jesus is tried before Caiphas.
He is struck in the face.
He is spit upon, blindfolded, and struck.
The Sanhedrin continues Jesus' trial early Friday morning.
False witnesses testify against Jesus.
Jesus declares that He is the Son of God.
The Sanhedrin condemns Him for blasphemy, and proclaims Him worthy of death.
Judas returns the treason money to the chief priests, and hangs himself.

The Civil Trial
(Friday Morning)

Jesus is brought before Pilate.
He is accused of treason against the Emperor.

He is sent to Herod, the ruler of Galilee.
Herod finds nothing against Him, and sends Him back to Pilate.
The Jews prefer Barabbas to Christ.
They demand that Jesus be crucified.
Jesus is scourged.
He is crowned with thorns, and is mocked.
He is shown to the people. The "Ecce homo."
Pilate receives a warning from his wife.
Pilate condemns Jesus to be crucified.

The Way of the Cross (Forenoon)

Jesus takes the cross.
Simon is forced to carry Jesus' cross.
Jesus speaks to the compassionate women.

The Crucifixion (Noon)

Jesus is nailed to the cross.
The two bandits are crucified beside Him.
The inscription, "Jesus of Nazareth, King of the Jews" (in Latin, "Iesus Nazarenus Rex Iudaeorum," I. N. R. I.), is placed on the cross.
Jesus speaks from the cross. The seven last words:
1. "Father, forgive them, for they know not what they do."
2. "This day thou shalt be with me in Paradise."
3. "Woman, behold thy son." "Behold thy mother."
4. "I thirst."
5. "My God, My God, why hast Thou forsaken Me?"
6. "It is consummated."
7. "Father, into Thy hands, I commend My spirit."

Of the many sufferings of the Blessed Virgin's heart, the following have been considered as deserving special remembrance, and are known as the Seven Sorrows of Our Lady:

1. Simeon's prophecy.
2. The flight into Egypt.
3. The losing of the Boy Jesus.
4. Christ's bearing the cross.

5. Christ's crucifixion.
6. The taking of His body down from the cross.
7. His burial.

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The following are the subjects of the Stations of the Cross:

1. Jesus is condemned to death.
2. Jesus takes the cross.
3. Jesus falls the first time.
4. Jesus meets His afflicted Mother.
5. Simon carries the cross.
6. Veronica presents a towel to Jesus.
7. Jesus falls the second time.
8. Jesus comforts the weeping women.
9. Jesus falls the third time.
10. Jesus is stripped of His garments.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the cross.
14. Jesus is laid in the sepulcher.

Sayings of the Fathers:

"It is certain that sin cannot find room and reign where men meditate on the death of Christ." Origen.

"Even should you shed your blood and give your life for the glory of Christ, yet could you not sufficiently make return for His love." St. John Chrysostom.

"The cross has saved and converted the world, driven out error, introduced the truth, subjugated vice, changed the world into heaven, made angels of men." St. John Chrysostom.

Supplementary Reading from the Catholic Encyclopedia

Passion Sunday, XI-535b

Passiontide, XI-535c

Passion of Christ, XI-530b; VIII-381d

Jerusalem, VIII-344b

Stigmata, XIV-294d

Stabat Mater, XIV-239c

Violet Draperies, XI-535c

CHAPTER XXIX

PALM SUNDAY AND HOLY WEEK

Part 1. Liturgy

Note 1. Holy Week begins on Palm Sunday and closes on Easter Eve. The days of Holy Week are called: Palm Sunday, Palm Monday, Palm Tuesday, Spy Wednesday, Maundy Thursday, Good Friday, and Holy Saturday. The Holy Week Book contains the public devotions of Holy Week, both morning and evening liturgy.

Note 2. Palm Sunday. The triumphant entry of Jesus into Jerusalem is commemorated on Palm Sunday. Read Matthew 21:1-9. Our Lord desired to begin His Passion by a solemn entry into the Holy City. In memory of the palms strewn in the way before Him by the multitudes, singing hosannas, the Church this day blesses palms, and her clergy and laity go in procession carrying palms and singing hosannas. Thus Holy Church gives glory to our Lord by devoutly reacting the events of that day, year after year. Read the devotions as found in the Holy Week Book. The blest palms are sacramentals. They are distributed to the faithful, to be taken home and placed in some conspicuous place, where they may be reminders during the year. Last year's blest palms are burnt. During the Mass, the Passion of Christ, according to St. Matthew, is chanted or read. Stand during the reading of the Passion and read it meanwhile from your Holy Week Book. The Passion of Christ according to St. Mark is read on Palm Tuesday; according to St. Luke on Spy Wednesday; according to St. John on Good Friday.

Note 3. On this Sunday is shown the glory of the Kingdom of Christ by His triumphant entry into Jerusalem. He comes as a victor who conquers, not by letting armies of His own be led to the slaughter, but by giving His own life for the conquest of the world. Untold armies have followed Christ, their triumphant Leader, even to a bloody death for His Kingdom. Their blood was the seed of Christians, said an ancient writer. With this entry of Christ into His Kingdom, closes the second season of the Church year, which is devoted to the winning of His Kingdom by propitiation.

Note 4. Spy Wednesday, so called because on this day Judas conspired with the enemies of Christ to betray Him into their hands. The third scrutiny of the elect took place on this day. See Chapter 23, part 1, note 7,

and Chapter 27, part 1, note 4. The elect were led into the baptistery. The secret of the Creed and Pater Noster was there unfolded to them. Again they were exorcised and prayers were recited. They renounced Satan, his works and pomps. They were anointed on breast and shoulder with the oil of catechumens. This ceremony took place during the Mass of the catechumens, after the first collect-lection-gradual. A second collect-lection-gradual follows and the Mass continues as usual. The two sets of collect-lection-gradual have been retained, and are read as the prayers of Holy Church for the elect of every year, who are to be baptized. On Easter Eve the Baptism itself took place. See Chapter 30, part 1, note 6. The ancient rite of Baptism still obtains in the long form of Baptism. The short form of Baptism, used when baptizing infants, is taken from the long form.

Note 5. Tenebrae. In the evening, tenebrae is chanted in choir, where there is a sufficient number of clergy. It consists of that portion of the Breviary called matins and lauds. Tenebrae means twilight. In the golden period of monasticism, matins was chanted at about two o'clock in the morning. This was done slowly and solemnly, and continued into the early hours when dawn appeared. The tenebrae hearse now stands at the foot of the altar at the epistle side. Anciently it stood above the lectern, which had its place in the middle of the choir. See Appendix XII. The lectern showed two desks. On one desk lay the lectionary, containing the lessons, on the reverse desk lay the antiphonary. Lector or antiphonars stood facing their book and chanting therefrom. Above the lectern was the stand for the candles, called a hearse. The rest of the choir was in darkness. The choir knew the psalms by heart. The proper of the office, however, changing from day to day, was chanted from the lectern, above which the candles burned to give light to see the words and notes. As the chant drew along and dawn threw in its first rays of light, the candles were extinguished one after the other. The rule obtained that after each psalm a candle was extinguished, for the love of holy poverty. There are nine psalms chanted at matins, and five psalms at lauds. Therefore the tenebrae hearse had fourteen candles and one additional candle at the top. This, the bishop's candle, was taken down and carried to the bishop at his cathedra, the bishop's throne, so that in the gloom he might read the "Respice," the prayer at the close of the office. The cathedra stood against the apse. See Appendix XII. The altar in ancient times bore no reredos, but stood out free like a table. Read the tenebrae in your Holy Week Book on the three nights now approaching. Tenebrae is now usually anticipated either in the evening or the afternoon before the day proper.

Note 6. Maundy Thursday. Only one priest, usually the pastor, in each

church says Mass on this day. The other priests receive Holy Communion from him. At the major doxology, the Gloria in excelsis, the bells are rung, and after that are silent till the Easter Mass. The organ is not played during this same period. This silence of bells and organ is a sign of mourning and sorrow. At the Mass a second host is consecrated and placed in a chalice. At the close of the Mass, this chalice is borne in procession to the repository. Immediately following this procession, Vespers are chanted. In early times this Mass was said at night. In the Middle Ages the Mass was chanted after the hour of none, that is, about 3 p.m. After the procession, Vespers were chanted. Now the Mass is said in the morning and the Vespers are still chanted after the procession. Immediately after the Vespers, the altars are stripped. Psalm 21 is chanted. The antiphon preceding this psalm reads: "They parted my garments among them, and upon my vesture they cast lots." Mat. 27:35. The ceremony therefore symbolizes the stripping of our Lord before the crucifixion. In the cathedral, the bishop says Mass at which he consecrates the holy oils. The oil of the infirm is consecrated before the Pater Noster. The chrism and oil of catechumens are consecrated after the communion. Priests bring their oilstocks to the cathedral, where they receive the newly consecrated holy oils, used in the administration of Baptism and Extreme Unction.

"A new commandment I give unto you: that you love one another as I have loved you, that you also love another." John 13:34. With these words begins the ceremony known as the Maundy, a word derived from the Latin word "mandatum; commandment." The Maundy is performed in imitation of the example set by our Lord, who washed the feet of His twelve Apostles. In some places, the bishop washes the feet of twelve priests or of twelve laymen, and presents them each with a suit of clothes and serves them at dinner. Emperors, kings, princes, and the rich did this holy Maundy for the love of Christ. The poor may be seen everywhere on this day, begging for an alms known as maundy. Be sure to pass no beggar by, but for the love of Christ join Holy Church in almsgiving on this day of brotherly love.

Note 7. Good Friday. Today every pastor says the Mass of the Pre-sanctified, the preconsecrated host. There is no other Mass said in any church. The Mass of the catechumens today shows the barest outline. Before the Mass of the faithful begins, the Litany, known as the Bederoll, is chanted. Priests still announce the intentions of prayer at the announcements of the Sunday Mass, when naming certain sick and dying, as well as deceased persons, for whom prayers are requested. The Bederoll on Good Friday mentions Pope, bishops, priests and all the grades of the clergy, monks and nuns, rulers,

catechumens, sick and suffering, travellers and seafaring folk, heretics and schismatics, Jews and Gentiles. After prayers have been chanted for all these intentions, the exaltation of the holy cross takes place on the altar, where during the rest of the year it stands. No priest may say Mass without the cross on the altar before. It is now that the cross is unveiled, a mystic form of the crucifixion. Next, the Crucified is adored by celebrant and clergy, as well as by the faithful during the rest of the day. Now begins the Mass of the faithful. Procession is made to the repository, and the consecrated host, borne thither yesterday, is now carried back to the main altar. There is no offertory and no consecration, but the incensation usual at solemn Mass takes place. Next follows the communion of the Mass with Pater Noster. The minor elevation, which in every Mass takes place before the Pater Noster, now takes place shortly after the Pater Noster. One of the three suffrages precedes communion. The chalice is purified, the usual prayers are said, and the Mass is ended. Vespers follow. The altar is stripped again during the chanting of Psalm 21, the same as yesterday.

Note 8. For Holy Saturday see next Chapter.



Part 2. Bible

Passion and Death of Jesus Christ. Continued

(1) John 12. 12-19. (2) John 13. 1-12. (3) John 13. 13-28. (4) John 13. 29-38. (5) John 14. 1-10. (6) John 14. 11-20. (7) John 14. 21-31. (8) John 15. 1-11. (9) John 15. 12-27. (10) John 16. 1-16. (11) John 16. 17-24. (12) John 16. 25-33. (13) John 17. 1-13. (14) John 17. 14-26. (15) John 18. 1-13. (16) John 18. 14-24. (17) John 18. 25-32. (18) John 18. 33-40. (19) John 19. 1-12. (20) John 19. 13-24. (21) John 19. 25-37. (22) John 19. 38-42. (23) John 20. 1-10. (24) John 20. 11-18. (25) John 20. 19-25. (26) John 20. 26-31.



Part 3. Catechism

The Resurrection of Christ.

The fifth article of the Creed: He descended into hell; the third day he arose again from the dead.

"He descended into hell." At the moment of Christ's death, His soul descended to Limbo. "In which also coming, He preached to those spirits that were in prison." I Peter 3:19. Christ descended into Limbo in order

to reveal His power and divinity as He had done on earth, to confound and humble the evil spirits, and to reveal to the saints of the Old Testament that Redemption was accomplished and they would soon be set free from their exile and ascend to God.

In His Resurrection, the entire humanity of Christ, body and soul, entered into glory. Hence Easter is the glorious feast of the victorious God-Man. Christ truly rose from the dead. The evidence is overwhelming. Among the many testimonies to it, we refer to the following: the preaching of St. Peter as recorded in the Second Gospel, Mark 16:9; the angels, Mat. 28:6; Luke 24:6; the holy women, Mark 16:10; Luke 24:9, 22; John 20:18; the Apostles, Luke 24:34. The whole history of Christianity bears witness to the Resurrection; its very essence and stability stand and fall with this truth. The Resurrection was prophesied: "Thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption." Ps. 15:10. Christ Himself referred to the Resurrection as the sign and confirmation of His divine mission. If He did not rise again, all was over. But Christ did rise, and for nineteen hundred years the children of God's Church over the whole world have rejoiced exceedingly. Only God can raise the dead to life again. No dead man can raise himself to life. Our Lord raised Himself to life. His resurrection proves that He is God, that His work on earth is divine, that His Church and His gospel are divine. In His Resurrection we have the divine guarantee and type of our Resurrection.

The glorified body of Christ has the four dowries of incorruptibility, clarity, agility, and subtilty. In consequence of these qualities, the glorified body is a most wonderful thing, a masterpiece of God's wisdom and power. The Resurrection of Christ was accomplished by Christ's own power. The God-Man resumed His life as He had laid it down, of His own free will. And by God's power, we too shall rise again. St. Paul writes: "Behold, I tell you a mystery. We shall all indeed rise again; but we shall not all be changed. In a moment, in the twinkling of an eye, at the blast of a trumpet; for the trumpet shall sound and the dead shall rise again incorruptible; and we shall be changed. For this corruption must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" I Cor. 15:51-55.

The Resurrection is the crown of Christ's life and work. It accomplished three great ends. The first was to prove His divinity, and thereby confirm our faith in Him as our Redeemer and the Son of God. The Resurrection is the supreme proof that Christ is God. The second was to deliver us from the

power of Satan. This He has done by conquering even death itself. His Resurrection is our victory over death. Our resurrection is as sure now as His own. Thirdly, Christ entered the glorious and immortal life in His heavenly Kingdom as a Conqueror. This glorious life is the reward which lies in store for us if we are loyal to Him. There is nothing left for us to do now, but to follow Christ through our Good Friday of this life to our own Easterday of glory to come.

Joy, love, and hope are the three fruits of Christ's Resurrection. Christ's Resurrection is a continual cause of rejoicing by those in heaven: the Blessed Mother, the angels, the patriarchs and prophets, all the saints of God. And the souls in Purgatory also rejoice. Let us, too, rejoice. Love glows in our hearts for a Master who has renounced His glory on earth that He might win back our lost glory in heaven. He still intercedes for us with His heavenly Father that we may share in His triumph forever. Hence, our trust and hope and undying confidence. What have we to fear? 'Christ is risen, our hope.' "Thanks be to God, who hath given us the victory through our Lord Jesus Christ." I Cor. 15:57.

After His Resurrection, our Lord stayed on earth forty days to show the truth and nature of His Resurrection, and to let us know what will be the nature of our own bodies after our resurrection. Moreover, during these days, He perfected the organization of the Church.

All His appearances after His Resurrection were made for these purposes. The Resurrection had to be proclaimed and made manifest. Even as His Incarnation and birth were first proclaimed by angels, so, too, His Resurrection was announced by angels. Then He appeared to the holy women. He appeared also to the Apostles and to several hundred of His disciples.

The Gospels, confining themselves to those events which were intended to spread the word of God, do not tell of the meeting of Christ and His blessed Mother after the Resurrection. Yet it is natural to suppose that His first appearance was to her.

Sayings of the Fathers:

"If Christ had merely promised the Resurrection from the dead, who would have believed His promises, unless He visibly demonstrated it?" St. Gregory.

"In the Resurrection of Christ there is a miracle as well as an example; a miracle that you may have faith; an example that you may take hope." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Liturgy of Holy Week (see Holy Week Book)	The Mandatum (Washing of Feet), XV-557b
Holy Week, VII-435d	Tenebræ, XIV-506a
Palm Sunday, XI-432b	Good Friday, VI-643a
Spy Wednesday, VI-643d	Pasch, XI-512d
Maundy Thursday (Mandatum), X-68a	Holy Sepulchre, VII-425a
Holy Oils, VII-421d	Cross and Crucifix, IV-517b
Stripping of Altars, I-349a	Holy Saturday, VII-424a
Repository, XII-776b	Baptismal Font, II-274b
	Easter (Paschal) Candle, XI-515c

CHAPTER XXX

Third Season of the Church Year

From Easter to Whitsunday—Season of Petition

EASTER

Part 1. Liturgy

Note 1. Read Appendix I on the Church year. Use the Holy Week Book, which contains the devotions of Easter and Easter Week.

Note 2. In ancient times the Easter liturgy was celebrated at night, the Mass itself being a midnight Mass. In the Middle Ages it was transferred to Saturday morning. To understand this devotion, however, it is necessary to consider it as a vigil, or night service, in which setting it proves to be a series of ceremonies, easily understood.

Note 3. It is dark night. All lights in the church are extinguished on the eve of Good Friday, because of mourning the death of Christ. In the vestibule, fire is struck from flint. The Resurrection spells a new creation. "Let there be light" to begin this new creation. The clergy go to the vestibule and the Easter fire is blessed. Next the clergy move up the nave of the Church in darkness. The people attend in profound silence, men and boys on one side of the church, women and girls on the other side, according to ancient usage. The deacon carries a triple candle, a pole which is surmounted by three candles, arranged in trident form. He halts in the nave of the church and chants: "Lumen Christi." The people chant: "Deo gratias." "Light of Christ. Thanks be to God." All meanwhile drop on their knees in worship of Christ, the Son of God. This ceremony is repeated once more in the nave, and then in the sanctuary. There the deacon chants the Exultet, blessing the Easter candle and lighting it from the triple candle. Next the sanctuary lamp is lit from the same source of light. This light is carried down the entire year from the Easter fire, the emblem of Christ risen from the dead. The Easter candle is a symbol of Christ. In it are inserted five nails, formed of incense and wax. Only at the greater devotions is the Easter candle lit, to be extinguished after the Gospel at High Mass on Ascension Day, thereby symbolizing the Ascension of Christ.

Note 4. Next follows the divine office of the night, the three nocturns.

Twelve prophecies are chanted, followed by responses and a prayer. The psalms are omitted. This Easter office originally took place at night.

Note 5. Easter water. Every Sunday before High Mass the priest blesses holy water and sprinkles the congregation, while the "Asperges" or the "Vidi aquam" is chanted. "Thou shalt sprinkle me with hyssop," etc. Ps. 50:9. Now, however, Easter water is blessed and the people are sprinkled with it. The clergy go to the vestibule, where the holy water font stands, and there the water is blessed. See Holy Week Book.

Note 6. Baptismal water. Next the clergy proceed to bless baptismal water that is to be used in administering Baptism. Chrism and oil of catechumens are poured into the Easter water in the font. In early times, the catechumens were then baptized. The grand Easter procession took place, the newly baptized entering the church, chanting the Litanies, (of All Saints). The altar, which lay stripped since Maundy Thursday, is prepared. The clergy vest in the sacristy and at the end of the litany begin the Mass. The introit is omitted. At the doxology, Gloria in excelsis, the violet veils which have covered the images since Passion Sunday are removed, the bells ring out, and the organ accompanies the doxology. After the lection, the alleluia is chanted three times, sending out the glorious message that Christ is risen from the dead. At the Gospel, the pericope from St. Matthew, tells of the Resurrection. The Mass proceeds as usual until the communion. Then Vespers are chanted, in a shortened form, consisting of but one psalm and the Magnificat, during the chant of which the altar is incensed as usual at Vespers. The fact that Vespers are now chanted, dates back to the later Middle Ages, when this entire office took place in the afternoon, after the hour of none, 3 p.m. According to that custom, the time was now at hand for the chant of Vespers.

Note 7. Easter. On this Sunday begin the seven weeks till Whitsunday. It will be noticed that the propers of these seven Sundays bear on the seven petitions of the Our Father. The seven petitions have been granted in the seven sacraments. Baptism is granted this day. It is the answer to the first petition, because it makes us the children of God the Father, heirs of heaven, and Christians in name. It is ours to be so in practice.



Part 2. Bible

Easter. Resurrection, V Article. Baptism.

(1) John 20. 1-10. (2) John 20. 11-18. (3) John 20. 19-25. (4) John 20. 26-31. (5) John 21. 1-8. (6) John 21. 9-14. (7) John 21. 15-19. (8)

John 21. 20-25. (9) Ex. 12. 1-10. (10) Ex. 12. 11-17. (11) Ex. 12. 18-28. (12) Apoc. 13. 8; Is. 16. 1; Apoc. 5. 6; John 1. 29; John 1. 36. (13) Ex. 14. 21-31. (14) Ezech. 36. 25; Zach. 13. 1; Mat. 3. 5, 6; Mat. 3. 11; Mark 1. 8; Luke 3. 16; John 1. 26. (15) Luke 7. 29; John 1. 25; John 3. 22. (16) Mat. 3. 13-17. (17) Mat. 28. 19; Mark 16. 16; John 3. 5; Tit. 3. 4-7. (18) Acts 2. 41; Acts 8. 12; Acts 9. 18; Acts 8. 36-38. (19) Acts 16. 33; Acts 2. 38; Acts 22. 16; Rom. 6. 3, 4. (20) I Cor. 1. 13-17; Gal. 3. 26, 27; Eph. 4. 5; Ps. 117. 22-27.



Part 3. Catechism

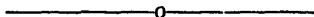
Baptism.

Introduction. The season of propitiation is over; the season of petition is here. It lasts seven weeks, from Easter to Whitsunday. The seven petitions of the Our Father are now the leading theme.

Our chief petition should be for our sanctification. Christ had saved us; but we must cooperate with Him in this all-important work by using the grace which He merited for us by His Passion and death. The beginning of the life of grace comes to us in the sacrament of Baptism, and is perfected in the sacrament of Confirmation. It is ministered to us by those who receive the sacrament of Holy Orders. These three sacraments confer an indelible character on the soul. They are the subject of Chapters 30 and 31.

Grace is infused by Baptism. Merit is the supernatural value of good works, performed in the state of grace. From the state of grace here on earth we pass to the state of glory hereafter in heaven. These topics, grace, merit, glory, are treated in Chapter 32.

In Chapter 33 the theological virtues and the cardinal virtues are explained, because they are closely connected with grace. Chapter 34 considers the eight beatitudes, the seven gifts and the twelve fruits of the Holy Ghost, and the evangelical counsels. Prayer, one of the chief means of a Christian life, is treated in Chapter 35 during Rogation Week. Then, as a preparation for the mystery commemorated on Whitsunday, Chapter 36 treats of the Holy Ghost and the works of mercy, which show forth the operations of the Holy Ghost within us.



Baptism is the sacrament which cleanses us from original sin, makes us children of God, members of Christ's Church, and heirs of heaven. It imprints an indelible character or mark on the soul. He who is baptized re-

mains a Christian forever, even should he leave the Church and deny his faith. Whether the soul enters the company of the elect in heaven or of the reprobate in hell, the indelible character remains and is seen and recognized by all, to the greater glory of those who have profited by the grace conferred, or to the greater confusion of those who resisted and abused that grace.

Christ said to Nicodemus: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." John 3:5. Therefore it is clear that every man born into this world must be baptized. Christ commissioned His Apostles and their successors to baptize all nations. He said to them: "Teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Mat. 28:19.

There are three kinds of Baptism: the Baptism of water, the Baptism of blood and the Baptism of desire. Baptism of blood is received by those who, though not actually baptized, have endured death or torture for the sake of Christ. This was the case with many who were converted at the sight of Christians suffering martyrdom and who were at once themselves put to death for their faith. Baptism of desire consists in the perfect love of God, accompanied by sincere contrition for sin, together with the desire of doing all that God commands. Those dying with such dispositions, even though it be without the sacrament of Baptism, are saved. Our Lord says: "He that loveth Me shall be loved of My Father, and I will love him." John 14:21. We must always remember, however, that Baptism of blood and Baptism of desire take the place of Baptism of water only when the sacrament cannot be received.

The effects of Baptism are the removal of all sin and the infusion of grace. Both original and personal sin are removed by Baptism; sanctifying grace is infused into the soul, and with it the supernatural virtues; the bondage of Satan is broken, the sonship of God and the lost right to heaven are regained. Moreover, the punishment, both eternal and temporal, due to sin is remitted. To receive Baptism fruitfully, an adult must have faith and sorrow for past sins, with the intention of leading a Christian life in the future. In danger of death, a child should be baptized immediately, either by a priest, the ordinary minister of Baptism, or in case the priest cannot be had, by anyone.

The manner of baptizing is to pour water on the head of the person to be baptized, saying at the same time the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

A person must always be baptized with the name of some saint. There must be a godfather or godmother, or both, but never more than one of each; the

sponsors speak in the name of the one being baptized. The godparent must be at least fourteen years old, and must be a Catholic. Godfather and godmother should be devout persons. They have a grave obligation to provide for the spiritual welfare of the child, should the parents die or fail to do their duty. A Catholic is not permitted to baptize the child of non-Catholic parents, unless the child is in danger of death, without the consent of these latter and the assurance that the child will be brought up a Catholic.

In the course of the Baptism ceremony, the priest baptizing, asks and the godparents answer for the child, as follows:

Q. Dost thou renounce Satan? A. I do renounce him.

Q. And all his works? A. I do renounce them.

Q. And all his pomps? A. I do renounce them.

Q. Dost thou believe in God the Father Almighty, Creator of heaven and earth? A. I do believe.

Q. Dost thou believe in Jesus Christ, His only Son our Lord, who was born into this world and who suffered for us? A. I do believe.

Q. Dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? A. I do believe.

This ceremony is known as the baptismal vows. The godparents make the answers at baptism, and the baptized person is bound by these vows for life. The renewal of baptismal vows consists in repeating this formula as it stands. The oftener it is repeated, the better it is for the soul because it gives strength to our faith. The stronger our faith in our baptismal vows, the better shall we keep them.

Adults who wish to become members of the Church, must prepare themselves for Baptism by a course of study and instruction. They are called catechumens because they are being instructed in the faith. The catechumenate, in early days, lasted a long time, sometimes several years.

Children and those who never had the use of reason, if they die without Baptism, cannot attain to the glory of heaven. The Church has so declared. But this does not mean that they suffer the torments of hell. God, whose nature is love, will decide their lot of peace and joy in eternity according to His infinite justice and mercy.

Sayings of the Fathers:

"Baptism is the ascension to God, the pilgrimage with Christ, the light of our faith, the washing away of sin, the bursting of the fetters of slavery, the true key of heaven," St. Gregory Nazianzen.

"The salvation of man is wrought in Baptism, because Baptism takes away

everything sinful that he has contracted from his first parents and also the sins he himself committed." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

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|------------------------------------|------------------------------|
| Passover (O. T.), V-224d | 6. Matter and Form, 261a |
| Easter, V-224c | 7. Conditional, 264a |
| Resurrection, XII-790a | 8. Rebaptism, 264d |
| Eastertide (Paschal Tide), XI-516c | 9. Necessity, 265a |
| Easter Sequence, XV-407b; XIV-560a | 10. Substitutes, 266a |
| O Filii et Filiae, XI-221d | 11. Unbaptized Infants, 266d |
| Easter Date, IV-425a | 12. Effects, 267d |
| Baptism, II-258d | 13. Minister, 269a |
| 1. Doctrine, 258d | 14. Recipient, 270a |
| 2. Etymology, 259c | 15. Adjuncts, 272b |
| 3. Definition, 259d | 16. Ceremonies, 273a |
| 4. Types, 259d | 17. Metaphorical, 273d |
| 5. Institution, 260b | Churching of Women, III-761b |

CHAPTER XXXI

FIRST SUNDAY AFTER EASTER

Part 1. Liturgy

Note 1. This Sunday is called Low Sunday in contrast to Easter, the great and high feast. It was also called Low Easterday. The week was known as Low Week. In the Latin liturgy it is called "Dominica in Albis," Sunday in white, because the neophytes, who were baptized at Easter, wore their white robes, till this day.

Note 2. Read the proper of the Mass with great care. Observe the spirit revealed in the liturgy of the first Sunday after the great feast of Easter. Sense the joy running through the proper, caused by the meeting of the Apostles with their Lord and Master. Picture yourself in their place and enter into the spirit expressed in the liturgy of the day. On this Sunday the second petition of the Lord's Prayer is fulfilled, which says: Thy kingdom come. Confirmation makes us soldiers of Jesus Christ and of His kingdom. The one purpose of soldiers is to defend their king and his kingdom against all enemies. The devil loves to ridicule religion, because ridicule is a powerful weapon against truth; it often succeeds where arguments fail. Many have lost their faith because they were cowards in the face of mockery. Religion more than anything else suffers havoc from ridicule and mockery. As Christ was blindfolded and smitten on the cheek, so at confirmation the bishop strikes us on the cheek to give us to understand that we are not above our Master, Jesus Christ. They who abandon Christ's standard because of mockery and ridicule are not His true soldiers. Our Lord says: "Blessed are ye when they shall revile you and persecute you and speak all manner of evil against you untruly for My name's sake; be glad and rejoice, for your reward is exceedingly great in heaven." Mat 5:11, 12.

Note 3. Pope Pius X granted an indulgence of seven years and seven times forty days every time we look at the consecrated host and the chalice at the elevation of the Mass or at Benediction, when the monstrance is turned to us in blessing. Hence do not bow your head at these supreme moments, but look at the host, saying: "My Lord and my God," the words of St. Thomas when he saw our Lord on Low Sunday.

Part 2. Bible

Confirmation. Holy Orders.

(1) Acts 8. 14-17; II Cor. 1. 21-23; Heb. 6. 2. (2) Acts 19. 6; Acts 2. 17; Ephes. 1. 13. (3) *Seven Gifts*, Is. 11. 2, 3; *Wisdom*, Is. 33. 6; Ecclus. 1. 22; Ecclus. 19. 19; Ps. 36. 30; Prov. 28. 7; Ephes. 1. 17. (4) *Understanding*, Josue 4. 25; I Kings 3. 1-11; Prov. 1. 6; Ps. 31. 8. (5) *Counsel*, Tob. 4. 19; Ecclus. 21. 18-20; Ecclus. 37. 17, 18; Mat. 16. 24. (6) *Fortitude*, Ex. 15. 2; Job 17. 9; Heb. 12. 4; Prov. 28. 1. (7) *Knowledge*, Ps. 99. 3; Luke 1. 77; Luke 2. 41-52. (8) *Piety*, I Tim. 2. 2; I Tim. 4. 7; Ps. 107. 1-4; Ecclus. 39. 32; Job 12. 4; Mat. 5. 48. (9) *Fear of the Lord*, Lev. 19. 14; Tob. 4. 23; Ps. 33. 12; Prov. 1. 7; Ecclus. 1. 11-13. (10) *Holy Orders*, Ex. 29. 44; Ex. 30. 7, 8; Deut. 21. 5; II Paral. 23. 19. (11) Ex. 29. 23, 24; Lev. 2. 3; Num. 5. 9; II Esdr. 10. 36. (12) Deut. 17. 9; Ecclus. 7. 33; Ezech. 44. 19; Lev. 10. 3. (13) I Cor. 4. 1; II Cor. 6. 3, 4; Ecclus. 7. 31-33. (14) Ecclus. 45. 18-21; Mal. 2. 4-7. (15) Acts 6. 1-6. (16) Acts 6. 8-15. (17) Phil. 1. 1; I Tim. 3. 8-10; I Peter 5. 5. (18) I Tim. 4. 14; I Tim. 5. 19; Heb. 5. 1-7. (19) Heb. 5. 8-14. (20) Mat. 16. 16-19; Luke 22. 19; Ps. 109. 3, 4.



Part 3. Catechism

Confirmation. Holy Orders.

Confirmation is a sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

The word "confirm" means to make firm. The gifts which we received in Baptism, as children of God, are increased to fortify us in the warfare against the world, the flesh, and the devil. Confirmation, however, not only strengthens us against evil, but also fortifies us to lead that life of faith and holiness by which we give greater glory to God and fulfil more perfectly the end for which we were created.

On Pentecost the Holy Ghost descended upon the Church in a flood of supernatural light and power. This grace and outpouring of the Holy Ghost reach each individual soul in Confirmation. When a Christian is confirmed, the light and presence of the Holy Ghost flood and invigorate the soul. St. Paul says: "You are the temple of the living God." II Cor. 6:16.

Like all the other sacraments, Confirmation was instituted by Christ. On the first Christian Pentecost, the Holy Ghost Himself administered it to the Apostles, disciples, our Lady, and the holy women. Ever since then and through all the ages it has been administered by the Bishops, who are the successors of the Apostles. In Holy Scripture, we read: "Now when the Apostles

heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come, prayed for them, that they might receive the Holy Ghost. For He was not yet come upon any of them; but they were baptized in the name of Jesus. Then they laid hands upon them, and they received the Holy Ghost." Acts 8:14-17.

Confirmation is administered by the Bishop. He extends his hands over those who are to be confirmed and calls down the Holy Ghost upon them together with His seven gifts in the following prayer: "Almighty and eternal God, who hast vouchsafed to regenerate Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins: send forth from heaven upon them Thy sevenfold Spirit, the Holy Comforter. Amen.—The Spirit of Wisdom and Understanding. Amen.—The Spirit of Counsel and Fortitude. Amen.—The Spirit of Knowledge and Piety. Amen.—Fill them with the Spirit of Thy Fear, and sign them with the sign of the Cross of Christ, in thy mercy, unto life eternal."

The Bishop then anoints each person to be confirmed, making the sign of the cross on the forehead with chrism. This chrism is composed of olive oil and balsam, blessed by the Bishop at Mass on Maundy Thursday. At the same time the Bishop says: "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation. In the name of the Father and of the Son and of the Holy Ghost. Amen." He then gives those being confirmed a slight blow on the cheek to signify that now, as strong and perfect Christians and soldiers of Christ, they must follow our Lord, persevering in spite of rebuff and persecution and even death.

Confirmation is a sacrament of the living and must therefore be received in the state of grace. To receive it in the state of sin is a great sacrilege. Should one have the misfortune to receive Confirmation unworthily, its sacramental grace does not enter the soul until this sacrilege is repented of, confessed, and forgiven.

The Church earnestly desires that everyone who has been baptized should receive Confirmation. To neglect Confirmation would be very unworthy of a child of the Church. As in Baptism, a patron saint is given in Confirmation, to serve as model and protector. Every candidate for this sacrament must have a godfather or godmother, who at the Confirmation places his or her hand upon the right shoulder of the candidate. Those who receive Confirmation must be well grounded in a knowledge of the elements of religion.



Holy Orders is the sacrament through which a male person is ordained to the priesthood or some other grade of the sacred ministry. This sacra-

ment confers upon those who receive it the grace and power to fulfil the different offices of the sacred ministry. It is administered by the imposition of hands, the giving of the instruments proper to the respective offices and the prayer of the Bishop. The imposition of hands signifies the coming of the Holy Spirit of God upon the person ordained. The instruments symbolize the duties of the office that is being conferred.

Holy Orders is one of the seven sacraments, instituted by Christ Himself and handed down through the Apostles who themselves ordained many priests and bishops. St. Luke makes this clear when he says: "And when they [the Apostles] had ordained to them priests in every Church, and had prayed with fasting, they commended them to the Lord." Acts 14:22.

The Church is a society founded by Christ, and therefore the rights and powers exercised within the Church must proceed from Christ, its Founder. From the Bible and sacred tradition we know that Christ instituted the priesthood. At the Last Supper He made the Apostles priests when He said: "Do this for a commemoration of Me." Luke 22:19. After His Resurrection He said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." John 20:22-23. Again, immediately before His Ascension into heaven, He said to His assembled Apostles: "All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." Mat. 28:18-20.

The rights and powers received by the Apostles, as ministers of God, they handed down by the sacrament of Holy Orders. "Then they [the Apostles] fasting and praying, and imposing their hands upon them [Paul and Barnabas], sent them away." Acts 13:3. St. Paul ordained his disciple Timothy and afterwards wrote to him: "For which cause I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands." II Tim. 1:6.

Tonsure, which is not an order, is a ceremony that precedes the reception of Holy Orders. By it, a person professes that he takes the Lord for his portion, and he becomes a member of the clergy. The grades and duties of Holy Orders are as follows:

1. Porter, or doorkeeper. His duty is to open and close the doors of the church, to ring the church bells.
2. Lector. He is ordained to read the lessons of Holy Writ and the other lessons at divine office and other occasions of public worship.

3. Exorcist. He is given power to exorcise, that is, drive out evil spirits.
4. Acolyte. He has the right to attend those in higher grades at the altar.

Altar boys now commonly perform the part of acolytes.

These four are called Minor Orders. In the early Church the powers of these Orders were actually exercised by those who had been advanced to these various grades of Holy Orders. Today most of these duties are performed by the priest, or under his direction.

5. Subdeacon. He is ordained to assist the deacon at divine functions and to chant the Epistle at Solemn Mass.
6. Deacon. He assists the priest at Solemn Mass and chants the Gospel. He may, with the proper permission, also preach, distribute Communion, and baptize solemnly.
7. Priest. The priest is ordained to offer the sacrifice of the Mass, to forgive sin, and to perform other sacred functions.

These last three are called Major Orders. Before the subdiaconate the candidate takes a vow of chastity, and thence forth remains a celibate, that is, renouncing the right to enter the married state.

The life of a priest is a life of sacrifice. The long years of preparation, the subsequent life of separation from the rest of mankind, the constant devotion to the needs of others, the performance of duties which are holy, exacting, and sublime, all these reasons should inspire the faithful with love, reverence, and loyalty to their clergy. With right we call the priest "Father" because he is our spiritual father and guide.

A Bishop is one who receives the fulness of Holy Orders, especially the power to ordain priests and to consecrate others as bishops. He thus receives and transmits to others the divine powers which the Apostles received from Christ. He also administers the sacrament of Confirmation.

Sayings of the Fathers:

"It is necessary that the baptized be anointed with holy chrism of Confirmation so that he may be called an anointed of the Lord and receive the grace of Christ the Anointed." St. Cyprian.

"Know you not that the honor which you give to priests, is actually given to God?" St. Chrysostom.

"O marvelous wonder! Unspeakable power! O holy and venerable mystery of the priesthood, before which one must tremble in holy respect!" St. Ephrem.

Supplementary Reading from the Catholic Encyclopedia

Confirmation, IV-215b

Holy Orders, XI-279a

1. Cleric, IV-49b

2. Porter, XII-284d

3. Lector, IX-111b

4. Exorcist, V-711b

5. Acolyte, I-106d

6. Subdeacon, XIV-320b

7. Deacon, IV-647d

8. Priest, XII-406a (see Archdeacon, I-693b)

9. Bishop, II-581b (see Archbishop, I-691a)

Diocese, V-1a

Cardinal, III-333b

Pope, XII-260d

Apostolic See, I-640d

Celibacy of Clergy, III-481a

CHAPTER XXXII

SECOND SUNDAY AFTER EASTER

Part 1. Liturgy

Note 1. Good Shepherd Sunday. Seldom will you read a Mass proper so appealing and so comforting to the bruised spirit. Mankind is terrorized by the evil spirit. He continues to thwart us and to tempt us to despair, leaving nothing undone to rob us of our faith. The assurance that Christ is the Good Shepherd fills the timid with courage and confidence in the goodness of the Master, who giveth His life for His sheep. Let the comfort of the Savior's words sink deep into your soul. Read and read again the proper of the Mass, that it may act like a soothing oil on the bruised soul and beget confidence and trust in God.

Note 2. On this Sunday the third petition of the Pater Noster is fulfilled: "Thy will be done on earth as it is in heaven." "This is the will of God, your sanctification." I Thess. 4:3. Crosses and trials, sufferings and sacrifices mark the way which follows the Savior. Resignation to God's holy will is contained in the words: "Thy will be done on earth as it is in heaven." God has provided for our salvation and sanctification those who enter the holy priesthood. Theirs it is, like good shepherds, to give their lives for their flocks. Year after year they are ordained for this purpose. Year after year they receive from Christ the commission which He spoke to His Apostles, who were the first to receive Holy Orders: "All power is given to Me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Mat. 28:18-19. Holy Orders is the sacrament instituted by Christ in response to the third petition: "Thy will be done on earth as it is in heaven." The will of God is our salvation and sanctification through the ministry of those who are in Holy Orders.



Part 2. Bible

Grace, Merit, Glory.

(1) *Grace*, Ps. 83. 12; Prov. 12. 2; Is. 26. 3; Is. 26. 12; Is. 55. 1. (2) John 1. 17; John 3. 27; Acts 4. 12; Rom. 5. 20, 21. (3) Rom. 6. 23; Rom. 11.

6; I Cor. 3. 7; II Cor. 3. 5; II Cor. 12. 9. (4) II Cor. 5. 18; Phil. 2. 13; Heb. 4. 16; James 1. 17; I Peter 5. 4; Apoc. 21. 6. (5) Wis. 15. 7; Rom. 9. 20-24. (6) Rom. 11. 33-36; II Tim. 1. 9; Tit. 3. 5. (7) Mat. 11. 25, 26; John 6. 44, 45. (8) Luke 18. 26, 27; John 3. 5; John 15. 5; I Cor. 15. 10; II Cor. 3. 5, 6. (9) *Merit*, Eccclus. 16. 15; Ps. 17. 21-24; John 6. 27; Osee 12. 2. (10) I Kings 16. 7; Mat. 6. 21-24. (11) I Cor. 10. 31; Col. 3. 17; I Tim. 1. 5; I Peter 1. 14-17. (12) Tob. 12. 18; John 4. 34; John 5. 30; Rom. 12. 2. (13) Ephes. 6. 6, 7; II Thes. 1. 11, 12. (14) Col. 4. 12; Heb. 13. 21; Mat. 26. 42; Heb. 10. 7; I Peter 4. 19. (15) *Glory*, Job 11. 15-18; Job 19. 25-27. (16) Ps. 30. 20; Ps. 118. 1-12; Wis. 3. 1-7. (17) Eccclus. 2. 9; Luke 23, 29, 30. (18) Mat. 17. 1-9. (19) John 6. 37-40; Mat. 25. 34-40. (20) John 11. 25, 26; John 12. 32; John 14. 1-3.



Part 3. Catechism

Grace. Merit. Glory.

Divine grace is a supernatural gift of God freely bestowed upon man to enable him to work out his salvation. There are natural gifts and supernatural gifts. All the material blessings in our physical life, such as food, our health, our powers of body and soul, are natural gifts. To the supernatural gifts of God, however, the term grace is applied. No created being, neither saint nor angel nor the Blessed Mother of God herself, can give grace. It is the gift of God's love and mercy. By grace, man is the adopted son of God. Only by grace can he lead a holy life and attain his final destiny of beatitude.

Divine grace is either interior or exterior. Exterior graces are external aids or circumstances that promote our salvation, for example, the Incarnation, the preaching of the Gospel, the sacraments of the Church, the example of the saints, and the Church itself, the depository of divine revelation and the ground of truth.

Internal graces are the operations of the Holy Ghost in the soul, for example, the inner promptings of the heart, interior enlightening of the mind, interior inspirations to high and holy things.

Divine grace is also divided into habitual and actual grace. Actual grace consists of those special helps of God which enlighten the mind to understand, and move the will to avoid evil and to do good. God bestows upon us this actual grace through all the days of our life. Habitual grace, also called sanctifying grace, is that special favor of God by which He dwells in the soul that is free from mortal sin. Sanctifying grace makes the soul beautiful, holy, and pleasing in God's sight.

Divine grace is absolutely necessary for salvation. No soul can know love, and serve God unto eternal life without grace. "By grace you are saved through faith, and that not of yourselves, for it is the gift of God." Eph. 2:8. "For all have sinned, and do need the glory of God. Being justified freely by His grace, through the Redemption that is in Christ Jesus." Rom. 3:23-24.

The grace of God works in the soul of man in many ways. Our infirmities and our distresses, our pains and sickness, are graces if accepted in the spirit of faith and out of love for God. Poverty, suffering, and persecution may be precious graces for us. They serve, when accepted patiently, to turn our hearts to God. Many of God's saints found in the sufferings of life the greatest helps to their holiness. All the trials that we undergo, may be opportunities given us by God to grow in grace and holiness.

It is a great evil to squander or to abuse divine grace. He who is guilty of this abuse of grace offends the most adorable Trinity, tramples under foot the blood of Christ which purchased every grace, and renders himself less worthy of receiving new graces.



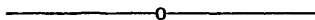
Merit signifies that quality of our acts performed in the state of grace by virtue of which they are worthy of a supernatural reward.

Our supernatural acts have this quality through the infinite goodness and mercy of God. No creature can, in a strict sense, merit anything from his Maker, by any right of his own. Since we are creatures of God, we have no right of our own either in the order of nature or of grace; we depend utterly upon the goodness and mercy and love of God for all that we possess. It is God who, by His goodness, makes merit possible for us. Every act we perform in the state of grace and for a supernatural motive, is a meritorious act. That means we will receive an increase of grace in this life and a new measure of glory in heaven. There is a proportion between the measure of our love for God here and the measure of our glory hereafter, so that all the days of our life we may, if faithful in the love and grace of God, heap up merits for ourselves in eternity. It was thus that our Blessed Lady and all the saints increased their vast wealth of merits by their immense love of God, and their conformity to God's holy will. And it is in the power of all of us to amass merits for ourselves by a life of faith, hope, love, and perseverance in grace. Our Catholic faith teaches that all men receive sufficient grace to enable them to lead a good life and to work out their salvation. God does not withhold His grace from any one of His creatures, even the greatest sinner. Those who

neglect to use that grace, and fail to save their souls, are themselves to blame.

The grace of final perseverance is a special grace. "He that shall persevere unto the end, he shall be saved." Mat. 10:22. Many begin well, but do not persevere to the end. Many fall from grace and are lost. Yet faith teaches that with God's grace we can resist temptation, overcome our spiritual enemies, practice every virtue, and attain to the possession and eternal enjoyment of God. "I can do all things in Him who strengtheneth me." Phil. 4:13.

By mortal sin we lose sanctifying grace and all the merits we may have gained while in the state of grace. It is impossible for the soul to merit while in the state of mortal sin. It is consoling to know that the soul which has fallen from grace by mortal sin and has thus been deprived of all its past merits, may by a sincere conversion to God regain, not only the lost grace of God, but also the lost merits. This return to God is ordinarily effected through the sacrament of Penance, or by an act of perfect love of God or sorrow for sin with the intention of receiving the sacrament of Penance.



Eternal glory is a state of the soul in which we enjoy the vision, the possession, and everlasting fruition of God. St. Paul, who had a vision of heaven, declares: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." I Cor. 2:9. In the glory of heaven, we shall rest in the beatific vision of God; rest from wearying toil and labor; rest from all the heart-aches and all the crushing sorrows of this life; rest from all harrowing temptation, from daily warfare with sin and from the cross; rest in the peace that flows from perfect union and harmony of our will with the adorable will of God.

In the glory of heaven we shall be in the company of the angels and saints, beholding them in all their supernatural beauty and sharing with them their indescribable joy; in the society of Blessed Mary, God's most beautiful creature, the one sinless daughter of Eve, Christ's own Mother, who far surpasses in beauty and glory all the angels and saints. We shall be in the presence of the sacred humanity of Jesus. We shall look into the glorified face of Him who so loved us, sorrowed for us, and laid down His life for us. In the glory of eternity we shall see God as He is, the three divine Persons in the one divine nature, not indeed with the eyes of flesh nor with our unaided mind, but by the light of glory which will come to us direct from the Holy Ghost.

Our vision and fruition of God in heaven will be in proportion to our merits, and these in turn according to the measure of our love for God in this life. May God grant us this glory everlasting.

Sayings of the Fathers:

"The grace of God is not bestowed as a reward for some merit, but it is bestowed unmerited; that is the reason why it is called grace." St. Augustine.

"God gives you His hand; give Him yours." St. John Chrysostom.

"He deserves a severe punishment, who often has despised the grace of God." St. Gregory.

Supplementary Reading from the Catholic Encyclopedia

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|---|---|
| Justification (Sanctification), VIII-573d | Merit, X-202c |
| 1. Protestant Doctrine, 574a | 1. Nature, 202c |
| 2. Catholic Doctrine, 576b | 2. Existence, 204b |
| Grace, VI-689b | 3. Conditions, 205d |
| 1. Actual, 689c | 4. Objects, 207a |
| 2. Properties of Actual Grace, 693c | Glory, VI-585a |
| 3. Sanctifying Grace (Habitual), 701b | Beatification and Canonization, II-364b |

CHAPTER XXXIII

THIRD SUNDAY AFTER EASTER

Part 1. Liturgy

Note 1. Midway in Eastertide the shout of joyful alleluias is still heard. Read and enjoy the proper of the Mass. Sunshine seems to increase with the days of springtide. The Resurrection of Christ was the summons for the thousand and one things that now lift their dainty heads in garden and field. Everywhere is resurrection. In the tree branches the fledgelings come forth from the blue or yellow egg, and twitter for the food which the parents seek and carry to the little, outstretched beaks. From the earth come forth the myriad creeping and flying things, beautiful and fascinating to the lover of nature. The Easter bells called them forth, one and all, to join in the universal shout of alleluias.

Note 2. On this Sunday is intimated the supernatural bread for which we persistently beg in the fourth petition, that supersubstantial bread which came down from heaven. "Give us this day our daily (supersubstantial) bread." Mat. 6:11. Hence it is that every little while we see Him and again we see Him not, because He goeth to the Father, making intercession for us after every Holy Communion. Oh, the pity of it, that so many will never know, and that so many who do know, will never heed! Now is Satan numbered among the prophets, saying: "In what day soever you shall eat thereof, your eyes shall be opened and you shall be as Gods." Gen. 3:5.



Part 2. Bible

Three Theological Virtues. Four Cardinal Virtues.

(1) *Faith*, Rom. 10. 17; I Cor. 13. 13; Heb. 11. 1-6. (2) Mat. 11. 25, 26; Luke 17. 15; Rom. 9. 15, 16; I Cor. 1. 21. (3) Mark 16. 16; John 6. 29; Eccclus. 32. 28; James 2. 24. (4) *Hope*, Job. 13. 15; Ps. 12. 6; Ps. 26. 14; Ps. 39. 5. (5) Rom. 8. 24, 25; Wis. 12. 19; Rom. 8. 1, 2; Ephes. 1. 7. (6) Ps. 146. 11; Eccclus. 2. 6, 9; I Cor. 10. 13; II Cor. 12. 9. (7) *Love of God*, Deut. 10. 12; Jos. 22. 5; I John. 5. 3; Mark 12. 29-31. (8) *Love of neighbor*, Tob. 4. 16; Mat. 7. 12; John 15. 17; Heb. 13. 1. (9) II Kings 9. 1; Acts 7. 58, 59;

I Thes. 5. 15; Luke 6. 35. (10) *Prudence*, Prov. 4. 5; Prov. 9. 6; Prov. 14. 15, 18; Mat. 10. 16. (11) Ps. 118. 130; Is. 30. 1; Luke 16. 8; Prov. 8. 12. (12) *Justice*, Ps. 5. 13; Ps. 31. 11; Ps. 36. 25; Ps. 36. 29-33. (13) Mat. 13. 43; Mat. 25. 46; James 5. 16; I Peter 3. 12; I John 2. 29. (14) *Temperance*, Deut. 6. 12, 13; Prov. 25. 16; Luke 21. 34; Ecclus. 37. 32-34. (15) Is. 5. 22; Joel 1. 5; I Thes. 5. 7; Prov. 21. 17; Ecclus. 31. 35. (16) *Fortitude*, Ex. 15. 2; Ps. 67. 36; Is. 12. 2; Is. 25. 4; Prov. 28. 1. (17) Prov. 31. 10; Rom. 8. 31; Phil. 4. 13; II Tim. 2. 1; I John 2. 14. (18) *Sanctification*, Ex. 22. 31; I Thes. 4. 3; Ecclus. 27. 12; Phil. 1. 10. (19) John 17. 17; I Thes. 5. 23; Heb. 13. 12; I Peter 1. 13-16. (20) Wis. 2. 22; Mat. 5. 12; Mat. 10. 22; Apoc. 22. 14; Apoc. 22. 4; John 17. 24.



Part 3. Catechism

The Theological Virtues. The Cardinal Virtues.

The three theological virtues are faith, hope, and love. I Cor. 13:13. They are called theological because they have God for their immediate object, because they are given to the soul directly by God, because man could not acquire them by his own effort, nor have any claim to them apart from the goodness of God; and because they are known to us only through divine revelation.

Faith is a virtue which enables us to assent firmly to the truths of revelation, on the authority of God revealing. The virtue of faith is absolutely necessary to salvation. It is the foundation of man's supernatural life. "Without faith it is impossible to please God." Heb. 11:6. Without it there is no Christian life or supernatural virtue possible.

The chief sins against faith are infidelity, heresy, apostasy, and superstition. A Catholic may also sin against faith by reading books or papers that attack the faith; by joining forbidden societies; by associating too intimately with those who are not of the faith; by taking active part in non-Catholic religious worship; by wilfully entertaining doubts against any article of faith; in short, by doing anything that is likely to lead to the loss of faith.

Hope is a virtue by which we firmly trust, on God's promise and with the assistance of His grace, to attain life everlasting. Hope, like faith, is necessary to salvation. The soul in the state of sin must hope in order to ask pardon and to be able to rise from its unhappy condition. St. Peter would never have won the forgiveness of his outraged Lord, had he been without hope. Judas perished miserably because he had not hope. The just must continue in hope, otherwise they will not pray or use the means of salvation. The chief sins against hope are despair and presumption.

Charity, or love, is a virtue by which we love God above all things for His own sake; and ourselves and our neighbor for the sake of God.

Imperfect charity is that love for God, by which we regard Him as our exceeding great reward, and desire to possess Him as our supreme good. This charity is bound up with the considerations of self. By perfect charity we rise above the consideration of self; we see in God the Infinite Good, the source of all beauty, good, and excellence; and we rejoice in His infinite perfection. The reason why we love God is Himself, because of His infinite goodness and perfection. For the same reason, that is, because of God's goodness, we love ourselves and our neighbor.

The love of God is the queen of all the virtues. It can be practiced by every earnest soul, for God has commanded it: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind." Mat. 22:37. God sent His own Son, our Lord Jesus Christ, into the world to teach us how to practice this love. The more we strive to love God, the more will this charity grow in us. Men in every walk of life have become great saints because they truly loved God and their neighbor. The virtue of charity cannot exist in the soul together with mortal sin. Love of God departs when mortal sin is committed.

Love for our neighbor is a test of our love of God. Our Lord says: "Thou shalt love the Lord thy God. . . . This is the first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." Mark 12:30-31. St. John, the beloved disciple of our Lord, tells us: "If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?" I John 4:20.

It is our duty to make acts of faith, hope, and love from time to time. We can, for example, say: "I believe in God; I hope in God; I love God above all things, because He is infinitely good; I love my neighbor as myself."

The four cardinal virtues are prudence, justice, fortitude, and temperance. Wis. 8:7. They are called cardinal because they are the four principal virtues upon which all the other moral virtues turn. If we possess the virtue of prudence, we make use of the most suitable means for accomplishing our purpose in life, the glory of God and the saving of our soul. Justice prompts us to render to everyone, including God above all, what is his due. Fortitude impels us, in the pursuit of virtue, to meet difficulties with courage and to overcome them. Temperance restrains all excess in satisfying our bodily appetites and desires.

These virtues are strengthened and made perfect by exercise. Every new act of virtue makes its practice easier. Every act of vice makes that vice more difficult to overcome. Man's life on earth is a warfare between virtue and vice. In this struggle, those who love God are powerfully assisted by His divine grace.

Sayings of the Fathers:

"The Christian cannot possess the kingdom of virtues unless he first overthrows the rule of vices within him." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Virtue, XV-472c

Heroic Virtue, VII-292c

Theological Virtues, XV-474b

1. Faith, V-752c

2. Hope, VII-465c

3. Charity (Love) IX-397c

Cardinal Virtues, III-343d

1. Prudence, XII-517b

2. Justice, VIII-571d

3. Temperance, XIV-481c

4. Fortitude, VI-147a

Perseverance, XI-711b

CHAPTER XXXIV

FOURTH SUNDAY AFTER EASTER

Part 1. Liturgy

Note 1. See the hidden beauty of the proper in this Sunday's Mass. Ponder its meaning, which should be as an open book. It is our trespasses alone that spoil the sweetness of it all. In the world of grace, we stand in our own light. Shadows there are none but those which we cast. Our ignorance of the things of God is due to our distance from Him by sin. Inspiration becomes distinct once compunction for sin and longing for God become pronounced. With an humble and contrite heart we shall enjoy the spiritual riches of God in His Church, mindful of the advice of an old abbot to a novice: "Be every day as you were on the first day."

Note 2. On this Sunday we observe the great boon of the sacrament of pardon for our trespasses. The Holy Ghost is to come and to cleanse what is sordid, to bend what is rigid, to warm the hearts that are cold. Unto this has the Holy Ghost been sent that our sins be forgiven through the merits of Christ. The great pardon of Christ is brought to us through the Holy Spirit of God in the Sacrament of Penance. Thus is God's answer made to our fifth petition in the Pater Noster: "Forgive us our trespasses as we forgive those who trespass against us." The Holy Ghost shall convince the world of sin, that it may repent and be saved. He shall convince the world of justice, that all may see the workings of divine providence. He shall convince the world of judgment in the sacred tribunal of penance, where the priests of God, sitting in judgment in His name, pronounce the great absolution with the words: "I absolve thee in the name of the Father and of the Son and of the Holy Ghost."



Part 2. Bible

Seven Gifts. Twelve Fruits. Eight Beatitudes

(1) *Seven Gifts*, see No. 31. *Twelve Fruits*, *Charity*, Gal. 5. 22, 23; Josue 23. 11; Cant. 2. 4; John 14. 21; Deut. 6. 5. (2) *Joy*, Ps. 39. 17; I Thes. 5. 16; Is. 25. 9; Luke 1. 46, 47. (3) *Peace*, I Kings 25. 6; Luke 2. 13, 14; Luke 10. 5, 6; Rom. 1. 7; John 14. 27; Phil. 4. 7. (4) *Patience*, Joel 2. 13; Luke

8. 15; Tob. 2. 12; I Peter 2. 21. (5) *Benignity*, Ecclus. 4. 8; Mat. 18. 21, 22; Gal. 6. 1. (6) *Goodness*, Prov. 11. 17; Ecclus. 29. 1; Ephes. 5. 9; Rom. 8. 34; Heb. 7. 25. (7) *Longsuffering*, I Peter 4. 8; James 1. 19; II Kings 14. 14; I Tim. 6. 13, 14. (8) *Mildness*, Ps. 36. 8; Col. 3. 8; Prov. 12. 16; Ecclus. 28. 10-12. (9) *Faith*, Habac. 2. 4; Mark 16. 16; I Cor. 16. 13; Heb. 11. 6; Heb. 11. 1; James 2. 14. (10) *Modesty*, Prov. 6. 12-14; Prov. 22. 4; Is. 3. 16; I Cor. 6. 20; James 3. 17. (11) *Continence*, Job 31. 1; Wis. 4. 1; Wis. 6. 20; Ecclus. 26. 20; I Thes. 4. 3, 4. (12) *Chastity*, Rom. 12. 1; I Tim. 4. 12; I John 2. 15-17; Judith 15. 11. (13) *Beatitudes, Poor in spirit*, Ecclus. 18. 25; I Tim. 6. 8; Mat. 19. 21; James 2. 5. (14) *Meek*, Num. 12. 3; Mat. 11. 29; Is. 29. 19; Ps. 24. 9; Prov. 16. 19. (15) *Mourning*, Ecclus. 2. 4; Jer. 3. 22; Jer. 31. 9; Joel 2. 12; II Cor. 7. 10; Ps. 33. 19, 20. (16) *Hunger and thirst*, Mat. 6. 16-18; Esther 4. 16; Amos 8. 11. (17) *Merciful*, Osee 6. 6; Zach. 7. 9; Luke 6. 35, 36; Rom. 12. 13; Col. 3. 12. (18) *Clean of heart*, Lev. 15. 31; Ps. 23. 3, 4; Prov. 21. 8; Is. 1. 16; II Cor. 7. 1. (19) *Peacemakers*, Gen. 45. 24; Ps. 132. 1-3; I Thes. 5. 13; James 3. 13. (20) *Suffer persecution*, II Cor. 4. 9; I Cor. 4. 12; II Tim. 3. 12; Acts 5. 41.



Part 3. Catechism

The Eight Beatitudes; the Seven Gifts and the Twelve Fruits of the Holy Ghost; the Three Evangelical Counsels.

The eight beatitudes are:

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall have their fill.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

A ninth beatitude, which is commonly omitted because it is contained in the eighth, is the following: "Blessed are ye when they shall revile you and persecute you and speak all that is evil against you untruly for My sake; be glad and rejoice for your reward is very great in heaven." Mat. 5:3-12.

They are called beatitudes ("beatitude" means "blessedness") because the

practice of the virtues which they indicate, will make us holy and happy even in this life, and will prepare us for eternal blessedness and glory.

The seven gifts of the Holy Ghost are wisdom, understanding, knowledge, counsel, fortitude, piety, and fear of the Lord. Is. 11:2. These gifts are habits or dispositions implanted by the Holy Ghost in the soul, enabling it the more readily to obey the promptings of divine grace. They are implanted in the soul in Baptism, and are increased and perfected by the sacrament of Confirmation. It is wise to take note of these gifts of the Holy Ghost and to make special effort to practise them daily. Thereby we give great glory to God and make advance in that Christian perfection, which is the chief purpose of life. Once we resolve to strive after holiness of life, we see clearly the deceits of a pleasure-loving world, and the sorrows to which it leads. To serve God is the highest privilege of man. To be called to approach God closely by a life of fervor and love is the privilege of the seraphs in heaven. Make we use of this our privilege.

The vices opposed to the gifts of the Holy Ghost are folly, darkness of mind, confusion, cowardice of the will, ignorance of divine things, impiety, and fear of man or human respect. These seven vices explain the conduct of those who live merely for worldly pleasures and rewards.

The twelve fruits of the Holy Ghost, which are poured into the soul in Confirmation, are the following: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, and chastity. Gal. 5:22. These fruits cannot be produced by the soul unless it be in the state of sanctifying grace, without which there can be no supernatural life or fruits of the Holy Ghost in the soul.

The evangelical counsels are certain recommendations given by our Lord. All persons who join a religious order make a vow to follow these counsels. In religious orders, either of men or of women, there is a novitiate, which lasts for one year, sometimes for two years. The novices are trained during that time in the pursuit of virtue, learn the ways of higher prayer, meditation, and union with God. The novice master, or novice mistress, teaches them the science and art of the saints, explains the vows of the religious life, the meaning of the Rule of the Order, and how it is to be observed. The novices also learn how to perform works of humility and mortification, and to practice obedience and submission of will to those whom God places over them. After the novitiate, they take the religious vows of poverty, chastity, and obedience, thereby consecrating themselves to God, either for a definite time or for life.

Each religious order has its own special mission in the Church. Some are devoted entirely to prayer; others combine a life of prayer with active works, such as teaching, preaching, caring for the sick. A member of a religious order is called a religious.

Sayings of the Fathers:

"Human respect is bitter; the fear of God is sweet." Cassiodorus.

"All true wisdom consists in this: to know and adore God." Lactantius.

Supplementary Reading from the Catholic Encyclopedia

Seven Gifts, VII-413b

Twelve Fruits, VII-414b

Eight Beatitudes, II-371a

Religious Orders, XVI-912

The Spiritual Science:

Ethics, V-556b

Asceticism, I-767d

Mysticism, X-663d

CHAPTER XXXV

FIFTH SUNDAY AFTER EASTER

Part 1. Liturgy

Note 1. Read the proper of the Mass. Sense the approach of the great feast of Whitsunday, the feast of the Holy Ghost. He dwells in all who are in the state of grace. We are His living temples. So St. Paul tells us, saying: "You are the temple of the living God; as God saith: I will dwell in them and walk among them; and I will be their God and they shall be my people." II Cor. 6:16. Enjoy the inspirations contained in the proper of the Mass. Your soul will be strengthened by the sublime meditations arising therefrom. "Teach your children that they meditate on them." Deut. 11:19.

Note 2. On this Sunday, consider the sixth petition of the Pater Noster. "Lead us not into temptation." There is the urge of self-preservation and the urge of race-preservation, implanted by God in every human breast. For both God has provided legitimate means of satisfaction. In paradise God instituted the contract of matrimony. Every transaction between two free parties is a contract. Matrimony is a transaction between two free parties. In the new paradise, which is the Church, God elevated the contract of matrimony to the sublime state of a sacrament. The family is the foundation of the state. Without the family there could be no people or state. The family is the well-spring of the nation; if the well-spring ceases to flow, the river will dry up. Hence it is that the evil spirit would undo nations by poisoning the source, that is, holy marriage and the laws that control it. Christianity everywhere found peoples and races degraded because marriage was degraded. She elevated savage and barbarous tribes into a united Christendom by laying the basis of the family on the laws which Christ had established. Apostasy from Christ resulted in apostasy from His laws. Hence we see that marriage loses its sacredness and becomes degraded as individuals and races abandon Christ.

Note 3. This week is Cross Week. Monday, Tuesday, and Wednesday are Rogation days, the lesser Rogations. The greater Rogation took place on April 25. The latter day is the latest possible date of Easter. The sevenfold litanies (of All Saints) are chanted in procession on these four Rogation days. The route of the procession formerly ran along the roads which bounded the parish. Hence arose the term "beating the bounds." Gangdays, the Rogations

were named, "gang" meaning "going," that is, in procession. Rogation emphasizes petition. These seven weeks are the season of petition, the present third season of the Church year. The procession, following the roads bounding the limits of the parish, halted under the trees which were the ancient landmarks of the parish bounds. In the welcome shade of the trees, the Gospel was chanted. Hence these trees were known as the Gospel trees. Against the tree a large crucifix was fastened, or else a large crucifix stood on the spot. These were the wayside crosses. From this fact is derived the term "cross week." The Rogations date back to earliest times. Because the crops were sown about the time of the Rogations, the popular mind associated them with the blessing of the new sown crops. The Rogations rather show a close connection with the forty days after Easter, during which Christ manifested Himself to His Apostles. April 25th is the latest possible date of Easter, while the Lesser Rogations close the forty days after Easter. During the Rogations the litanies are chanted. If you do not take part in the processions be sure to pray the sevenfold litanies (of All Saints) on the Rogation Days.

Note 4. Composition of the sevenfold litanies. The litanies are divided into seven parts, which are:

1. Diaconal, Lord have mercy, etc.
2. Doxology, God the Father of heaven, etc.
3. Invocations, of the saints.
4. Deprecations, Be merciful, etc.
5. Obsecrations, Through the mystery, etc.
6. Supplications, We sinners, etc.
7. Intercessions, Lamb of God, etc.

There follow ten versicles and responses, expressing ten intentions, for each of which a suffrage is offered in the form of a prayer. The sevenfold litanies are of great antiquity in the Church. They run like a golden thread through the Mass, beginning at the Kyrie and doxology. The list of the saints mentioned in the two diptychs, one before and one after the consecration, show great similarity with the list of saints mentioned in the invocations of the litanies. The other parts of the litanies are much submerged, to reappear at the Agnus Dei, followed by the versicle for peace and the three suffrages before communion. Those prayers which are said for some particular intention, are called suffrages. The intention is generally expressed in the form of versicle and response.

Note 5. Ascension. On the fortieth day after His Resurrection, Christ ascended into heaven. The feasts of Holy Church are commemorated by the faithful, that they may give glory to God, that particular glory which is in

harmony with the mystery of the feast. This is done by entering heart and soul into the spirit of the feasts. They are moreover special opportunities for obtaining that special grace, festal grace, which serves to round out our own spiritual perfection. The feasts are not merely empty and formal anniversaries. They are occasions in which Holy Church would have all her children give to God that glory which the particular mystery celebrated calls for, that by doing so they may sanctify themselves in a manifold manner.

Note 6. On Ascension Day the great procession of the elect from Limbo took place. Christ led the elect into heaven to the throne of His heavenly Father. It is a foreshowing of the still grander procession which will take place after the general judgment, when the elect will enter heaven, not only in soul but also in their glorified bodies. At Mass, after the chanting of the Gospel, the Easter candle, the symbol of the risen Christ, is extinguished and removed. The ceremony is symbolic of the ascension of our Lord. Read the proper of the Mass and office. There you find the meaning attached to this feast by the Church. There too you will find beautiful and salutary thoughts and holy inspirations for a Christian life.

Note 7. Apostles' Fast, or novena to the Holy Ghost for Whitsunday. Read Acts 1:12-26. There read how the Apostles returned to Jerusalem and in the upper chamber spent the nine days in preparation for the coming of the Holy Ghost. Hence it was known as Apostles' Fast. Together with Advent and Lent, it is one of the great ecclesiastical seasons of prayer, fast, and almsgiving. The fast, however, has largely fallen into disuse. In religious communities it is still observed. Devotion to the Holy Ghost cannot be better expressed than by the observance of Apostles' Fast.



Part 2. Bible

Prayer. Rogations. Ascension. VI Article. Novena to the Holy Ghost.

(1) Ps. 104. 4; Ecclus. 18. 22; Mat. 7. 7; Mark 13. 33. (2) Luke 18. 1; Luke 21. 36; Acts 6. 4; Ephes. 6. 17, 18. (3) Phil. 4. 6; I Thes. 3. 9, 10. (4) I Thes. 5. 17; I Tim. 2. 8; II Tim. 1. 3. (5) I Peter 4. 7; Ps. 118. 164; Dan. 6. 10; Acts 10. 1, 2. (6) Acts 16. 25; Jer. 14. 11, 12; Luke 2. 37. (7) Tob. 4. 20; Luke 6. 12; Acts 9. 40. (8) I Kings 1. 10, 11; II Kings 22. 2-7. (9) Ps. 49. 15; Ecclus. 38. 9-14. (10) Is. 38. 1-5. (11) Lam. 3. 41; Mat. 6. 5-13. (12) Mark 1. 35; Luke 5. 16; Luke 6. 12; Luke 9. 28; Luke 22. 41. (13) I Cor. 14. 15; Ephes. 6. 18; III Kings 8. 54. (14) III Kings 18. 42; II Paral. 29. 30; Tob. 3. 1. (15) I Esdr. 9. 5, 6; Tob. 3. 6; Mat. 26. 39-42. (16) John 16. 23, 24; I John 5. 15. (17) Ecclus. 51. 9-15. (18) Ps. 49. 15;

Ps. 33. 7; Ps. 21. 25; Ps. 9. 13. (19) Acts 10. 4; II Thes. 1. 11; James 4. 3; Heb. 12. 17. (20) John 16. 7-15. (21) Acts 10. 30, 31; Acts 9. 12-15. (22) Acts 1. 7-14. (23) Acts 1. 14-26.



Part 3. Catechism

Prayer.

Prayer is the raising of the mind and heart to God. It is the union of the creature with the Creator by means of loving thoughts, words, and deeds of adoration, praise, thanksgiving, etc. It is within the reach of all. Prayer is the beginning and the end of supernatural union with God. In our spiritual life, it is our first step and our last hope. All those who are in heaven are there because they prayed. All those in hell are there because they did not pray. Prayer is an act and a habit. It is the act which, if frequently repeated, forms the habit. Since it is a good and salutary habit, it is a virtue.

There are four kinds of prayer: adoration, propitiation, petition, and thanksgiving. When we adore God, we understand more and more our own unworthiness and we therefore proceed to purify ourselves by penance. This is the prayer of propitiation. Our own unaided efforts are, however, unworthy and lacking in results, and we therefore petition or ask God to help us. He hears our petition and grants our request, and we express our gratitude to Him by prayers of thanksgiving. Not to pray, is to live like the dumb beast, that does not pray. Those who do not pray are like the evil spirits that refuse to give glory to God and therefore suffer eternal separation from Him.

One of the great works of the Church is to give glory to God through prayer. The angels in heaven constantly praise and adore God. So, too, His Church on earth without ceasing raises to God the solemn prayer of the Mass and the Breviary.

Our prayer should be worthy, attentive, and devout. It is worthy when we pray in a manner that is becoming one who addresses God. It is attentive if we fix our mind on what we are saying or thinking. Distractions are thoughts that take our mind away from our prayer. But distractions are not sins unless they are wilful. We pray devoutly when our intention and efforts are directed to God's honor and our own spiritual needs.

Prayer is always rewarded by God with graces and spiritual favors. If some material favor asked for in prayer is not granted, it is because God does not will it, because He knows it will not be good for us. Those who say

that they will not pray, because their prayers are not heard, have not prayed with faith, resignation, and humility.

Prayer, made by the use of words, is oral prayer. It is mental prayer when we use no words, but think seriously in a prayerful mood. Meditation is thinking prayerfully about sacred things. There is pleasure in noble thought. There is unspeakable pleasure in the thought of God, His mercy, and love.



The novena to the Holy Ghost, during the nine days before Whitsunday, is an ancient institution of the Church. It is called "Apostles' Fast." This novena is a most suitable time to ask the Holy Ghost for the great gift of the habit of prayer. If we ask God for such gifts and graces, He will hear us without fail. He will not always grant our material requests, but He never fails to grant us those interior gifts for which we earnestly pray, and of which we stand in so great need.

Sayings of the Fathers:

"What else is prayer but the lifting up of the soul from worldly to heavenly things?" St. Augustine.

"What cause have we to complain if we are not heard by God or if it seems that He despises our prayer? Have we not refused to hear Him and keep His commandments?" St. Salvian.

Supplementary Reading from the Catholic Encyclopedia

Rogation Days, XIII-110d

Ascension, I-767a

Feast of the Ascension, I-767b

Prayer, XII-345b

1. Object, 345c

2. To Whom, 345d

3. Who can Pray, 346a

4. For Whom, 346b

5. Conditions, 346c

6. Attention, 347a

7. Necessity, 347c

8. Vocal, 347d

9. Mental, 348b

10. Methods of Meditation, 348c

Prayer-books, XII-350b

Novena, XI-141d

First Pentecost Novena, 143b (see
Encyclical of Pope Leo XIII on
"Mother of All Novenas")

CHAPTER XXXVI

SIXTH SUNDAY AFTER EASTER

Part 1. Liturgy

Note 1. Read the proper of the Mass. It is the Sunday within the octave of the Ascension. Note the reference to this mystery in the proper. Observe the stress laid on the coming feast of the Holy Ghost. There is a tone of preparation running through the proper of this Sunday, reminding us of the importance of giving glory to God by making the necessary preparation for the coming feast.

Note 2. On this Sunday, the last Sunday of the season of petition, we present our seventh and last petition of the Pater Noster. "Deliver us from evil. Amen." The proper of the Mass clearly refers to our departure out of this life. Then it is that we receive the sacrament which has been instituted by Christ for the dying, Extreme Unction. Thus we perceive that the seven petitions of the Lord's prayer are granted in the seven sacraments. The reason for the division of the Church year is brought out clearly and distinctly, like the orderly division of some stately architectural structure, which follows the basic lines that express the purpose and beauty of the building. Now that our petitions have been granted, we enter next Sunday upon the fourth season of the Church year, the season of thanksgiving. Thankfulness is due for petitions granted. Half the year Holy Church spends in thanksgiving, because thanksgiving is the most important part of that glory which we owe to God. Gratitude is the surest way to please God and to win new graces and favors. "The Lord therefore will comfort Sion and will comfort all the ruins thereof; and He will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of praise." Is. 51:3.



Part 2. Bible

Holy Ghost. VIII Article. Works of Mercy.

- (1) John 14. 26; Gal. 4. 5, 6; Luke 1. 15; John 3. 5. (2) Ex. 19. 1-8.
(3) Ex. 19. 9-18. (4) Ex. 19. 19-25. (5) Ex. 20. 1-12. (6) Ex. 20. 11-26.

(7) I Cor. 6. 19, 20; Lev. 25. 8-16. (8) John 15. 26; John 16. 13, 14; John 20. 22; Is. 40. 3, 4; Ezech. 39. 29. (9) Mat. 3. 11; John 7. 39; John 16. 7; Luke 24. 49; Acts 1. 5; Acts 1. 8. (10) *Works of Mercy. I. To admonish sinners*, I Thes. 5. 12; Rom. 15. 14; Acts 20. 31; Is. 30. 21. (11) *II. To instruct the ignorant*, Luke 10. 1, 2; Mat. 9. 35; Acts 3. 17. (12) *III. To counsel the doubtful*, Prov. 27. 9; Dan. 4. 24; Mat. 16. 24. (13) *IV. To comfort the sorrowful*, Is. 51. 12; Luke 7. 12, 13; Jer. 31. 13. (14) *V. To bear patiently the troublesome*, I Cor. 6. 7; Tob. 2. 15-23. (15) *VI. To forgive injuries*, Mat. 5. 44, 45; Luke 13. 34; Acts 7. 58, 59. (16) *VII. To pray for the living and the dead*, Ecclus. 7. 37; II Mach. 12. 43-46. (17) *VIII. To feed the hungry*, Tob. 1. 20; Tob. 4. 17; Is. 58. 10; Mat. 25. 35. (18) *IX. To give drink to the thirsty*, Gen. 24. 15-19; Mat. 10. 42; John 4. 7. (19) *X. To clothe the naked*, Is. 58. 7; Job 31. 19-22. (20) *XI. To harbor the harborless*, Gen. 18. 2-5; Luke 19. 5, 6. (21) *XII. To visit the sick and dying*, Ecclus. 7. 39; IV Kings 13. 14; Acts 5. 16. (22) *XIII. To ransom the imprisoned*, Tob. 1. 15-19; Mat. 25. 41-45. (23) *XIV. To bury the dead*, Tob. 1. 20; II Kings 2. 5; John 19. 38-42.



Part 3. Catechism

The Holy Ghost. The Fourteen Works of Mercy.

The ninth article of the Creed: I believe in the Holy Ghost. The Holy Ghost is the Third Person of the Most Blessed Trinity, one God with the Father and the Son.

We know from divine revelation that there is a Holy Ghost. Our Lord said to the Apostles: "The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I have said to you." John 14:26. The Holy Ghost has twice appeared in visible form: once, as a dove, after Christ was baptized by St. John the Baptist; and again on Whitsunday, when He descended upon the Apostles in the form of fiery tongues.

The Holy Ghost is the Dispenser of all the graces which have been merited for us by Jesus Christ through His sacred Passion and death. Without the Holy Ghost we cannot do the least meritorious work for our salvation and sanctification. Hence He is called the Sanctifier.

The Holy Ghost is received at different times and in various degrees, in Baptism, Confirmation, and Holy Orders. He is imparted by the imposition of hands through the ministry of those who have received that power in Holy Orders, namely, bishops and priests.

St. Paul wrote: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. The Holy Ghost dwells in us personally while we are in the state of grace. If we commit mortal sin, He departs from us, and does not return until we truly repent and obtain pardon of our sins, usually by a sincere confession. The spiritual life within the soul is that of divine grace through faith, hope and love, the work of the Holy Ghost the Sanctifier.



The external, visible life of the spiritual man reveals itself in the spiritual and corporal works of mercy.

The spiritual works of mercy are these seven:

1. To admonish the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive all injuries.
7. To pray for the living and the dead.

The corporal works of mercy are the following:

8. To feed the hungry.
9. To give drink to the thirsty.
10. To clothe the naked.
11. To harbor the harborless.
12. To visit the sick.
13. To ransom the captive.
14. To bury the dead.

In some churches the fourteen works of mercy are inscribed on tablets, which are arranged under the fourteen stations respectively. In this manner the fourteen works of mercy are kept before the minds of the faithful.

The devoted Christian, who possesses the Holy Ghost, realizes what spiritual good there is in performing the works of mercy, how precious they are in God's sight.

Sayings of the Fathers:

"Drive not the Holy Ghost from you by sin." Theophylactus.

"The presence of the Holy Ghost within the soul may be known from the activity of the interior spirit." St. Gregory.

"The Holy Ghost is God, as the Son is God and the Father is God." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Holy Ghost, VII-409a

1. Synopsis of Dogma, 409a

2. Chief Errors, 409a

3. Third Person, 409b

4. Procession, 411a

5. Filioque, 412d

Paraclete, VIII-469b

Pentecost (O. T.), XI-661b

Whitsunday (N. T.), XV-614d

Works of Mercy, X-198d

CHAPTER XXXVII

Fourth Season of the Church Year

From Whitsunday to Advent—Season of Thanksgiving

WHITSUNDAY, OR PENTECOST

Part 1. Liturgy

Note 1. Read Appendix 1, about the Church year.

Note 2. Baptism was conferred solemnly in the early Church in the East (eastern Europe and western Asia) on the feast of Epiphany; in southern Europe, on Easter; in northern Europe, on Whitsunday. After the waters of Baptism are poured, the priest anoints the head of the baptized person with chrism. Then he lays a white linen cloth on the baptized, symbolizing the purity of the soul after Baptism, saying: "Receive this white garment, which mayest thou carry without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have life everlasting." This white cloth, or garment, is known as the chrism cloth. It was anciently worn during the octave by the newly baptized. From this white garment the name of Whitsunday is derived. In southern Europe, where Baptism was conferred on Easter, the white chrism cloth was worn till the following Sunday, which was and still is known in liturgy as "Dominica in Albis," Sunday in White.

Note 3. On Whitsun Eve the baptismal font is blessed. The same ceremony takes place as on Holy Saturday morning, with this exception, that all ceremonies which precede the reading of the twelve prophecies, are omitted. The twelve prophecies are reduced to six. The blessing of the Whitsun water proceeds in the same manner as the blessing of the Easter water on Holy Saturday morning; so also the blessing of the font, the baptism of the elect and the procession while chanting the sevenfold litanies (of All Saints). The Whitsun water is the holy water of the week. The people are sprinkled with it before the parochial Mass, and they take it home for blessing the house and family. The Easter candle, which was removed on the feast of the Ascension, is once more used in the ceremony of blessing the Whitsun water.

Note 4. Read devoutly the proper of the Mass and office. Here you find that worthy manner of giving glory to God, for which the liturgy was instituted.

Note 5. Special attention is drawn to the sequence proper of this feast and

its octave. Sequences at Mass are said after the gradual before the Gospel. Read the entire second chapter of the Acts of the Apostles, telling of the descent of the Holy Ghost.

Note 6. The fourth season of the Church year, the season of thanksgiving, has begun. It continues till Advent. It lasts as long as the preceding three seasons of adoration (Advent to Septuagesima), of propitiation (Septuagesima to Easter), and of petition (Easter to Whitsunday). Note these basic outlines of the Church year, so that you may grasp the underlying idea. The Church year is not merely a series of fasts and feasts, strung along the weeks and months of the year. It is a program of living, architecturally outlined by God, who maketh all things in order and symmetry, expecting us, His children, to study and devoutly investigate its secrets. Learn now, not merely for class work, but also for life. Learn now to live according to the Church year. Do not learn merely to pass an examination. Gather these priceless treasures of godly science, that you may profit by them and practice them through life. Once you have learned to walk and talk, you walk and talk for the rest of your life. So, too, let it be with the learning which Libica offers you. At any time of the year, in your future, stop and find what week it is according to the liturgical calendar, and then use your Missal accordingly. By this means you place yourself in union with the universal Church, with Pope, bishop, and priest, with all the faithful, who unite in the praises of God according to the plan revealed by God ages ago. Go not only after your own devotions, but also unite with Holy Church in the liturgy.



Part 2. Bible

Matrimony. Parents. Children.

(1) Gen. 1. 27. 28; Mat. 19. 4-6; I Tim. 2. 15. (2) Ephes. 5. 23-33. (3) Gen. 9. 1;; Tob. 8. 1-10. (4) Gen. 2. 18; I Cor. 7. 1, 2; I Tim. 5. 14; I Cor. 7. 9. (5) John 2. 1-10. (6) Tob. 9. 12; Mat. 5. 32; Ecclus. 26. 3. (7) Mat. 19. 3-9. (8) Ecclus. 26. 8, 9; I Cor. 13. 4-8. (9) Ecclus. 16. 1-4. (10) I Cor. 11. 3; Ephes. 5. 23; I Peter 3. 7; Ecclus. 9. 2. (11) Prov. 20. 1; Prov. 23. 20, 21; Ecclus. 19. 1, 2; I Cor. 6. 10; I Cor. 5. 11. (12) I Tim. 2. 9; I Peter 3. 3-5; Ecclus. 26. 1-4. (13) Deut. 6. 6, 7; Deut. 21. 18-21. (14) Prov. 13. 1; Prov. 20. 7; Mat. 18. 10; Ephes. 6. 4. (15) Ecclus. 30. 2-13. (16) Ps. 33. 12; Tob. 4. 2; Prov. 19. 20; Ecclus. 3. 9-15. (17) Ecclus. 23. 18, 19; Prov. 15. 20; Prov. 23. 22; Prov. 30. 17. (18) Prov. 29. 3; Prov. 10. 1; Prov. 17. 25; Prov. 19. 13; Prov. 19. 26. (19) Mark 9. 49; Rom. 12. 18; I Peter 3. 8; Prov. 12. 20; Prov. 15. 18. (20) Josue 24. 15; Prov. 14. 11; Job 12. 4; Ps. 111. 2; Luke 10. 5, 6.

Part 3. Catechism

Matrimony.

Introduction. On Whitsunday begins the fourth and last season of the Church year, the season of thanksgiving. The subject for the first week of this season is Matrimony, Chapter 37. Whitsunday is the special feast of parents, through whom the Holy Ghost renews the face of the earth. This is accomplished through the good offspring of good parents. In Trinity week we have the lesson on the Most Blessed Trinity, Chapter 38. In Corpus Christi week the decrees of Holy Church concerning frequent Communion will receive consideration, Chapter 39. Toward the close of the school term, the various vocations in life are discussed, Chapter 40.

Matrimony is a sacrament which unites a Christian man and woman in lawful marriage. It is a sacrament of the living, and therefore must be received in the state of grace. It is a sacrilege to receive it in the state of sin.

At times there are circumstances, called "impediments," which make it impossible for two certain people to marry each other. No matter what marriage ceremonies they go through, they do not become really married. In these cases the marriage is forbidden either by the law of God or by the law of the Church. For example, a man cannot marry a second time while his first wife is still living. A boy under sixteen years of age, or a girl under fourteen, cannot marry. A Catholic cannot marry an unbaptized person.

Nor may a Catholic marry blood relations. This impediment forbids marriage between all ascendants and descendants; in the collateral line it extends to the third degree inclusive. Marriage is also forbidden with the blood relations of one's partner in a valid marriage. In the direct line this includes all degrees; in the collateral line to the second degree inclusive.

Mixed marriage, that is a marriage between a Catholic and nonCatholic, is forbidden, because it endangers the faith of the Catholic party and the offspring. Therefore must the nonCatholic party to a mixed marriage promise not to hinder the Catholic party from the faithful practise of the Catholic religion, and to bring up the children in the Catholic faith. The Catholic party must promise to make honest endeavor to convert the nonCatholic partner.

There are other circumstances which make a marriage unlawful, because forbidden by the Church, but which do not make it invalid. That is, in spite of the impediment, two people marry each other, it is a real marriage.

From some impediments, the Church at times grants a dispensation. This means that for particularly good reasons the Church makes an exception and

removes the impediment. In the case of impediments that are made by the law of God, the Church has no power to dispense.

It is important to know that a Catholic who attempts a marriage before a government official or a Protestant preacher, is not really married.

The law of the Church requires that, before a marriage takes place, the banns be made in the church on three Sundays. Therefore anyone intending to marry should inform his pastor about a month before the time set for the wedding. This month should be spent in devout preparation.

Since, for a Christian, matrimony is a sacrament, the Church, being the custodian of the sacraments, has the right to determine its necessary conditions and its impediments. And since it is a sacrament, those who are about to receive it should prepare for it prayerfully.

Marriage is entered into "until death do us part." Therefore so long as the two parties are living, neither of them can enter upon a second marriage. The divorce of duly married Christians, with the right of remarriage, is never permitted by the Church. To this rule there is no exception, and never has been during the long history of the Church.

Supplementary Reading from the Catholic Encyclopedia

Matrimony (Marriage), IX-699c

4. New Legislation, 701b

1. Institution by God, 699c

5. Indissoluble, 701d

2. Christian, 700a

6. Matrimonial Consent, 702a

3. Marriage Courts of the Church,

7. Ritual, 703d

701a

CHAPTER XXXVIII

TRINITY SUNDAY. FIRST SUNDAY AFTER WHITSUNDAY

Part 1. Liturgy

Note 1. The Church year is built foursquare on the Mosaic Synagogue year. God inspired the primitive, the Mosaic, and the Christian revelation. The Church year stands out clear in the Mosaic revelation. Easter, Whitsunday, Dedication, these are the three foundation stones of the Church year in both the Mosaic and the Christian dispensation. Holy Church, endowed with the power by Christ, has in the course of time instituted additional feasts, when circumstances warranted her doing so, for the greater glory of God and the greater peace of man. In our own day, when Satan would dethrone Christ from the hearts of men, Pope Pius XI instituted the feast of Christ the King. To impress upon the Jews and Gentiles in the early dawn of Christianity that the Son of God, the promised Messias, the Expected of Nations, had come and been made manifest to men, the Church instituted the feast of Epiphany. When in the fourth century the divinity of Christ was denied by the followers of Arius, she founded the feast of Christmas, emphasizing the divinity of Christ and championing the title of the Blessed Virgin as the Mother of God. So too in the thirteenth century, when heretics had spread their errors concerning the Blessed Trinity, Pope John XXII proclaimed the feast of the Blessed Trinity on the first Sunday after Whitsunday, in order to give greater glory to God. So it happens that the Church year has been enriched with feasts in the course of ages, to give emphasis to some great truth.

Note 2. Read the proper of the Mass and office of the Blessed Trinity. The divine mysteries are too profound for the human mind to grasp. Give great glory to the Blessed Trinity on this day, by devoutly pondering on the great mystery. Frequently repeat the lesser doxology, Glory be to the Father, etc.

Note 3. There were men in the past who strove to explain away the Real Presence. Their errors spread and undermined the faith of many. To make reparation for the outrage and to stem the evil consequences resulting from the heresy, Pope Urban IV, in the thirteenth century, established the feast of Corpus Christi, to be observed on Thursday after Trinity Sunday. The feast of Corpus Christi became an outstanding event in the Church year.

Never before had the world seen such processions as were held on this day. The Blessed Sacrament was borne triumphantly in procession amid great pomp and splendor. Hymns, music, and prayer made the Corpus Christi procession a thing of glory to God. On this day was rendered the complete cycle of mystery plays, one of the most marvelous achievements of the human mind. In the mystery plays, the history of God's glory was presented in as many as forty eight separate plays, ranging in matter from creation to doomsday. The separate acts, each representing a mystery, lasted about ten minutes. Each mystery, represented on a float or pageant, which moved along the various ways, halting in square or park, repeated its subject, till it had been witnessed by the great gatherings from town and country. From early morning till night the presentations lasted. The great school of painting, which began with Cimabue and Giotto, reaching its climax with Raphael and Michaelangelo, owed its inspiration to the mystery plays. The thought occurred to artists of immortalizing on canvass the scenes enacted on the pageants. The Mystery Plays became also in other respects the source of artistic inspiration. Selections from the medieval Mystery Plays deserve a judicious revival.

Note 4. Read the proper of the Mass. There you will find condensed the doctrine of Holy Church on the Holy Eucharist. One of the master minds of all times, St. Thomas Aquinas, composed the proper of this feast. Note particularly the sequence, *Lauda Sion*.



Part 2. Bible

Most Blessed Trinity. Signs of the Cross

(1) Mat. 28. 19; I John 5. 7; Mat. 3. 16, 17; I Cor. 12. 3. (2) *God.* Job 36. 26; Job 11. 7-10; Ps. 138. 5; Prov. 25. 27. (3) Eccles. 8. 17; Jer. 32. 18, 19; Rom. 11. 33, 34; I Cor. 2. 11. (4) Ex. 15. 11; Ps. 23. 1-3; Ps. 71. 18, 19; Ps. 6. 14; Eccles. 1. 8. (5) III Kings 18. 21; Ps. 99. 1-5. (6) Jer. 3. 21, 22; Mat. 18. 14; Ephes. 4. 6. (7) Wis. 11. 25; Jer. 31. 3; John 3. 16. (8) John 15. 9; John 16. 27; Rom. 5. 8, 9; Ephes. 5. 2; I John 4. 9, 10. (9) I Tim. 6. 15, 16; I Tim. 1. 17; John 4. 24. (10) Jer. 10. 23; Jer. 18. 6; Jer. 27. 5. (11) Dan. 2. 20, 21; Dan. 4. 14; Dan. 4. 32; Luke 1. 52, 53. (12) I Cor. 12. 6; Phil. 2. 13; Job 9. 2-7. (13) Job 36. 22, 23; Ps. 32. 10, 11. (14) Ps. 36. 23, 24; Ps. 66. 5; Ps. 126. 1. (15) Ps. 138. 5; Prov. 16. 9; Prov. 20. 24. (16) Eccles. 3. 14-17. (17) Wis. 7. 16; Wis. 8. 1; Wis. 12. 18. (18) Ps. 144. 15, 16; Ps. 146. 1-5. (19) Ps. 64. 5-14. (20) Eccles. 16. 26-29; Is. 40. 26; Mat. 6. 31-34.

Part 3. Catechism

The Most Blessed Trinity.

There are three divine Persons in God, really distinct one from the other and equal in all things. They are the Father, the Son, and the Holy Ghost. They are the one all-holy, all-perfect, omnipotent God whom we adore and worship as our Creator, Redeemer, and Sanctifier. Although they are three distinct Persons, nevertheless no one of them is greater than the others.

The Blessed Trinity is the most profound mystery of our holy religion. A mystery is a truth which we firmly believe on the authority of God, but which we cannot fully understand or explain. Our Lord revealed the existence of the Blessed Trinity, as when he said: "Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Mat. 28:19.

The sign of the cross is a profession of our faith in the Blessed Trinity. Saying "In the name of the Father," we touch our forehead with the finger tips of the right hand; "and of the Son," we touch the breast; "and of the Holy Ghost," we touch the left shoulder and then the right shoulder. Then we add the word, "Amen," which means "so be it," or "so it is." In Mass, at the beginning of the Gospel, we make a small sign of the cross, with our right thumb, on our forehead, our lips, and our breast. It is an excellent practice, whenever we make the sign of the cross, to thank God in our heart for the gift of faith.

The best statement of the doctrine of the Blessed Trinity is the Athanasian Creed.

The Athanasian Creed.

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which except every man keep whole and inviolate, without doubt he shall perish everlastingly.

And the Catholic faith is this, that we worship one God in Trinity, and Trinity in unity;

Neither confounding the person, nor dividing the substance.

For there is one person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost is but one, the glory equal, and the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.

The Father infinite, the Son infinite, and the Holy Ghost infinite.

The Father eternal, the Son eternal and the Holy Ghost eternal.

And yet there are not three eternal, but one eternal.

And so there are not three uncreated nor three infinite: but one uncreated and one infinite.

So also the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet there are not three almighties, but one almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet there are not three Gods, but one God.

So the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet there are not three Lords, but one Lord.

For as we are compelled by the Christian faith to acknowledge each Person by Himself to be God and Lord: so we are forbidden by the Catholic religion to say that there are three Gods or three Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity nothing is before or after, nothing is greater or less: but all three persons coeternal together and coequal.

And so in all things, as has been said, the unity in Trinity and Trinity in unity is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

But it is also necessary for eternal salvation, that he also believe faithfully the Incarnation of Our Lord Jesus Christ.

For the right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of His Father, begotten before all ages: and man of the substance of his mother, born in time.

Perfect God and perfect man: of a rational soul and human flesh subsisting.

Equal to his Father as touching his Godhead: less than the Father as touching his manhood.

Who although He be God and man, yet He is not two but one Christ.

One not by the conversion of the Godhead into flesh, but by the taking of manhood into God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell: and arose again the third day from the dead.

He ascended into heaven, sitteth at the right hand of God the Father almighty; from thence He shall come to judge the living and the dead.

At whose coming all men shall rise with their bodies: and give an account each of his own works.

Those who have done good shall go into everlasting life: and those who have done evil into everlasting fire.

This is the Catholic faith: which except every man believe faithfully and firmly, he cannot be saved.

Sayings of the Fathers:

"God would not be God were He not greater than our comprehension." St. Augustine.

"Belief in the Trinity is the foundation on which rests the structure of the Church." Origen.

Supplementary Reading from the Catholic Encyclopedia

Trinity Sunday, XV-58b

4. A Mystery, 52b

Most Blessed Trinity, XV-47a

5. In Greek Theology, 52d

1. The Dogma, 47a

6. In Latin Theology, 55a

2. Proof from Scripture, 47c

Sign of the Cross, XIII-785c

3. Proof from Tradition, 49d

CHAPTER XXXIX

SECOND SUNDAY AFTER WHITSUNDAY

Part 1. Liturgy

Note 1. Read the proper of the Mass of this Sunday. The fourth season of the Church year is in progress, the season of thanksgiving. "Eucharistia" is a Greek word and means "thanksgiving." The great feast of the Holy Eucharist is the feast of thanksgiving. It is due that, after our petitions have been made during the seven weeks after Easter, and granted, we make thanksgiving. The idea of thanksgiving continues during the entire season until the end of the Church year, the eve of the first Sunday of Advent. See Appendix 1.

Note 2. The feast of the Sacred Heart is another feast of thanksgiving. It is the feast of the personal love of mankind for Jesus Christ. The heart is the seat of love and affections. No greater thanksgiving can be made than to return the love of Christ for us, by true and sincere love for Him on our part. Religion means the love of man for God. Religion is not a science or a theory of doctrines expounded in many books; but it is the simple love of every man for God. This love is regulated by Christ, who has taught us to love God and how this love is to be reduced to practice. Its great test is the love we bear to one another. "By this shall all men know that you are my disciples, if you have love for one another." John 13:35.



Part 2. Bible

Corpus Christi.

(1) Gen. 2. 8, 9; Ex. 16. 4; Ps. 77. 23-25. (2) Wis. 16. 20; Prov. 9. 5; Zach. 9. 17. (3) Mat. 26. 26-28. (4) Mark 14. 22-24. (5) Luke 22. 19, 20. (6) I Cor. 11. 23-25. (7) I Paral. 16. 29; Ps. 46. 2-6. (8) Ps. 28. 2; Ps. 94. 1-7. (9) Phil. 2. 9-11. (10) Ps. 34. 18; I Cor. 14. 26; Eccles. 4. 17. (11) Luke 24. 50; Ps. 133. 1-3. (12) Num. 6. 25; II Kings 7. 28, 29. (13) Num. 1. 53; Ps. 83. 1-5. (14) Ps. 54. 5-9. (15) Luke 2. 37; Ps. 131. 1-7. (16) Apoc. 7. 13-15. (17) Josue 6. 6-9. (18) Mat. 21. 8-12. (19) II Kings 6. 1, 12. (20) Is. 65. 1-3; Is. 45. 24; Rom. 14. 11; Phil. 2. 10; I Esdr. 9. 5.

Part 3. Catechism

Corpus Christi. Body of Christ.

Benediction is the blessing with the sacred Host, after it has been exposed in a monstrance on the altar. The devotion usually begins with the singing of "O Salutaris Hostia," and closes with the hymn "Tantum Ergo," followed by a prayer sung by the priest. The service is concluded with the psalm "Laudate Dominum," or some other hymn of praise.

In a decree, dated August 8, 1910, Pope Pius X made the following declaration: "Those who have the care of children should use all diligence in order that after First Communion, the children shall often approach the Holy Table, even daily if possible, according to the mind of Jesus Christ and Mother Church, and they should be taught to do it with a devotion becoming their age." In another decree, in 1905, he had declared: "Frequent and daily communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition in life; so that no one who is in the state of grace and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom."

For the benefit of those who are sick, that they may receive Communion often, the law of the Church makes the following provision: "Those who have already been ill for a month, and whose speedy recovery is doubtful, may, according to the prudent judgment of their confessor, receive the Blessed Sacrament once or twice weekly, even though they have broken their fast by taking medicine or liquid food."

Our Lord is present in the tabernacle, and on the altar at Mass, to render glory to His heavenly Father and to give His peace to mankind. He there renders glory to His Father by making constant adoration and thanksgiving. He bestows peace on mankind by curbing the power of the devil, by overcoming the world, and by sanctifying those who devoutly visit Him.

Our visits to the Blessed Sacrament are pleasing to God and helpful to ourselves. Our Lord says: "Come to Me all you that labor and are burdened, and I will refresh you." Mat. 11:28. These visits do not call for any formality. Neither prayerbook nor beads are necessary. It is well to enter the church and feel at home, mindful of the words of St. Peter: "Lord, it is good for us to be here." Mat. 17:4. Even a very short visit to the Blessed Sacrament gives honor to our Lord and brings peace to ourselves.

The Forty Hours Adoration was instituted in honor of the forty hours from Good Friday afternoon, when our Blessed Savior died on the cross, till Easter Sunday morning, when He rose from the dead. This devotion was

started in the city of Milan, Italy, in the sixteenth century, when many nations abandoned the ancient Faith, and when the real presence of Christ in the Eucharist was being denied by many. A vast amount of good has been done to souls by this devotion. It is a time for all to confess their sins, to receive Communion, and to renew their Catholic life. It is customary for entire parishes to go to the altar daily during the Forty Hours.

Supplementary Reading from the Catholic Encyclopedia

Corpus Christi, IV-390d

Benediction, II-465b

Genuflexion, VI-423d

Sanctuary, XIII-431a

Altar, I-346a

Tabernacle, XIV-424a

Monstrance (Ostensorium), XI-344d

Chalice, III-561d

Ciborium, III-767a

Choir, III-693b

Psalms, XII-533c

Divine Office, XI-219a

1. Matins, X-50d

2. Lauds, IX-38a

a. Gradual Psalms, VI-718b

b. Penitential Psalms, XII-543b

c. Litanies, IX-286d-292a

3. Prime, XII-424b

4. Terce, XIV-514d

5. Sext, XIII-747b

6. None, XI-97b

7. Vespers, XV-381a

8. Complin, IV-187a

Exposition of Blessed Sacrament, V-713b

Perpetual Adoration, I-152d

CHAPTER XL

THIRD SUNDAY AFTER WHITSUNDAY

Part I. Liturgy

Note 1. Continue to use the Missal. Having studied these liturgical notes for almost a year, and faithfully read the proper of the Mass, and then of the office, and drawn thence the inner secrets of inspiration, you will discover the use of the Missal and Breviary to be the source of great graces and illuminations. Do not cast aside the treasures which you have heaped up during the past year. All through life be an ardent and devout reader of the Missal and Breviary. There you will find those brief but rich thoughts, which will raise your soul above the dross of every day life. Let it not be said of you: "The fool and his gold are soon parted." Nor let the words prove true in your regard: "Delicacies are not seemly for a fool." Prov. 19:10. The liturgy is full of delicacies for the soul, as you have perceived in reading and meditating on it. Be wise and treasure the learning you have acquired from the liturgy. During the rest of your life hear Mass with the use of the Missal. Follow the priest with the ordinary of the Mass, as well as the proper, as the Mass proceeds. Then you are praying the Mass with the priest. Then you are living the rule laid down by the Holy Ghost for all the children of Holy Church, in the Church year and its every part. This was the rule of the early Christians. "Now to the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen." I Tim. 1:17.

Note 2. For the calendar of feasts, see Appendix VIII. For folklore connected with holydays, see Appendix IX. Read all the appendices, because they offer much information which supplements the present book.

Note 3. On the great feasts, spend some time during the day in quietly meditating on the mystery celebrated. This salutary practice will aid the understanding, and the grace of the feasts will enlighten the spirit. This grace is called festal grace, which rounds out one's holiness, making the soul the beautiful master-work of the Holy Ghost. The proper of the Mass suggests noble thoughts, which help the mind to dwell on the spiritual facts. These are fraught with deep meaning of great mysteries. It is hidden from the great ones and revealed to little ones, because of their humility. Holy thinking is praying. Holy thoughts are prayers that rise like incense to the

very throne of God. Not many words are needed. Holy thoughts are pleasing to God. This is meditation. This is that fire which kindles and fills the soul with peace, joy and happiness.

Note 4. In the Middle Ages, the monasteries conducted boys' schools and the nunneries conducted schools for girls. Boys and girls entered school at an early age. They received a Latin psalter, the book of 150 psalms. This was the great school book. Printing had not yet been invented, and books were scarce. The pupils learned the psalter by heart and joined in the daily chant of divine office in choir. Latin was the general means of intercourse, while the vernacular was not neglected. The psalter and other books of Holy Writ were learned by heart. Classes were conducted in Latin. It was only after the Protestant Revolt, which resulted in national divisions of united Christendom, that national languages took precedence. Therefore it is that after the Revolt, national literatures flourished more than before. In the medieval schools, the seven liberal arts were taught: grammar, rhetoric, dialectics, arithmetic, geometry, astronomy, and music. The liberal arts centered about the liturgy. Music taught the liturgical chant, while astronomy taught the measurement of time for the calculation of the movable feasts as well as for the daily hours which followed sun time. Geometry served architecture. Grammar, rhetoric, and dialectics were needed for the understanding of the Bible and the liturgical books. The Bible served as the vehicle for theological studies. Classes consisted of masters discoursing on the Bible daily for hours at a time. It was not uncommon for these discourses to last from 9 in the morning until 3 in the afternoon. The Bible was the main avenue of learning. Other branches were treated as side lines, departing from the central line of the Bible. Be diligent in the use of the Bible and of the liturgical books, especially the Missal and the Breviary. You will soon realize their excellence. In no other books will your soul find such divine lore and spiritual solace. Once you have drilled yourself in the liturgical lessons pursued in these liturgical notes, you will find the use of the Bible and liturgical books of great benefit to your soul. You will refresh your spirit at the very wellsprings of divine revelation, your life will be a joy, your death will be blessed and in heaven you will fully understand what here you gleaned from the holy books.



Part 2. Bible

Graduation. Choice of Life. Work. Vacation.

(1) *Work* Ex. 20. 9; Ps. 127. 2; Prov. 10. 4, 5. (2) Prov. 14. 23; Prov. 22. 17-19. (3) Eccles. 5. 11; Eccles. 11. 6; Eccles. 7. 16; Eccles. 20. 30. (4)

Mat. 25. 19-29. (5) Prov. 10. 22; Ecclus. 11. 11; Ecclus. 11. 26. (6) Luke 5. 3-8. (7) Lev. 19. 13; Deut. 25. 4. (8) Deut. 24. 12-15. (9) Tob. 4. 15; Mat. 10. 10; Mat. 20. 8. (10) I Cor. 9. 9, 10; Ecclus. 7. 22-27. (11) James 5. 4; Mal. 3. 5; Jer. 22. 13. (12) *Vocations*, I Kings 3. 1-11. (13) Ps. 30. 16; Ps. 142. 8; Prov. 5. 21. (14) Ecclus. 32. 24; Ecclus. 37. 19; Ecclus. 9. 21. (15) Col. 4. 17; Ephes. 4. 1; Acts 9. 6. (16) *Priesthood*, Num. 16. 9; Lev. 21. 8; I Kings 2. 35; I Paral. 16. 4; Dan. 12. 3. (17) *Vacation*, I Paral. 29. 9; II Esdr. 8. 10-12. (18) II Esdr. 8. 17; Ps. 34. 19; Prov. 17. 22. (19) Ps. 63. 11; Ps. 103. 34; Is. 9. 3. (20) Mark 6 34-44.



Part 3. Catechism

Valedictory.

More souls have gone astray because of bad companions than through any other single agency. Words vanish, writings remain, examples draw. The world is made better by good example; it is made worse by bad example. Evil associates corrupt good morals. As soon as a good youth begins to associate with evil companions, there is observed a change in his whole character. Before long he will be no better than they are. A boy or girl who wishes to remain good will abhor bad companionship as he does suffocating air or decayed food. He will fear its evil effects as he does some dreadful disease. An ounce of prevention against such evil companionship is worth a pound of cure.

The priesthood of Jesus Christ is the highest and holiest dignity, and consequently the sublimest vocation to which man can aspire. Christ instituted the priesthood to perpetuate till the end of time the divine mission He began on earth. He gave to the priesthood His own powers and prerogatives, to teach and preach His gospel, to administer His sacraments, to offer His divine sacrifice, to absolve from sin, in a word, to save and sanctify the world. As He Himself came into the world to teach and preach, to do good to all men, to be the friend and consoler of the afflicted and sorrowful, to forgive sin, to save the lost sheep, so He appointed His Apostles, His first priests, saying to them: "As the Father hath sent Me, I also send you." John 20:21. "And behold, I am with you all days even to the consummation of the world." Mat. 28:20.

The priesthood must last to the end of time, as long as the Church lasts, for it is through the ministry of the priesthood that Holy Church accomplishes her divine mission. In every land there must be priests to continue the work of Christ.

Why, then, should not any earnest and high-minded Catholic boy, if physically and mentally fit, aspire to the priesthood? What vocation in life is like the priesthood? What career so like to that of Christ Himself, so fruitful and sublime in high and noble deeds? What life is so rich in grace, so useful to one's neighbor, so happy and holy in itself as that of the priest? The first requisite in the young aspirant to the priesthood is the desire to become a priest. Earnest desire lies at the root of every human achievement. Often there are many obstacles to be overcome. But they merely test the boy's earnestness in his determination to become a priest. He should confide his holy ambition to his confessor, who will know how to guide and advise him.

Besides the priesthood, there is the apostolate of Christian teaching. In the Church there are many orders of religious teachers: priests, brothers, and sisters. These orders are a part of the religious life of the Church. They accomplish wonderful work for God and souls. Many a Catholic youth, who feels no call to the priesthood, longs to devote himself to some religious work that will benefit his fellow-men, while it helps his own sanctification. Many a girl longs to do the works of an apostle within the convent walls or in a Catholic institute or school. The Christian teacher represents God Himself in the class room and, when consecrated to the work by the holy vows of religion, the apostleship of teaching becomes sacred and fruitful of great results.

Numerous such teaching orders of brothers or sisters are now engaged in our Catholic schools and colleges. The Catholic Year Book gives a complete list of teaching orders, together with the address of the motherhouses of each order. Other Orders are founded to do the works of mercy, while again some Orders are devoted to the contemplative life. Membership in such orders is a coveted prize for all noble-minded boys or girls. You have only one lifetime. Make it great and sublime for God and your eternal crown.

Professions. Doctors devote their lives to the health of our bodies and to curing the many ills which afflict us. Theirs is a lofty calling, one which appeals to many young men. Day and night the doctor is at the call of his suffering fellow-men. God would have worthy men devote themselves to the science and art of healing. It is a profession in which an untold amount of good can be done.

Lawyers, capable and honorable, are needed to help see that justice is done under the law of the state. Justice is pleasing to God. The object of the practice of law is to help justice prevail. In the practice of law, as in that of medicine, there is a vast field for useful service to God and man. God Himself is the Author of right. Right is the foundation of law. Lawyers

often become public political men, because statesmanship is a matter of law and justice.

There are many other avocations, noble and worthy of youthful aspiration. Business, educational or literary pursuit, acquirement of the arts and sciences, trade and industry, commerce, finance and similar high aims of life, these are open to those whose inclinations or opportunities urge on to progressive efforts and well-deserved prosperity. The more influential are in a position to exercise their zeal for the glory of God and the spiritual advancement of souls, provided their spirit of religion has become part and parcel of their blood and bone. The religious mind is ever alert to promote the glory of God and to foster the spirit of peace among men, thereby growing in grace, amassing greater merit, and promoting, not only the glory of God, but one's own eternal glory as well as the eternal glory of others. The tree is known by its fruit and the earnest Catholic radiates the spirit of an apostle, while the disinterested Catholic is like the barren fig tree.

It is true that the great majority are called by God to the humbler walks of life. Some have neither talent nor opportunity, others lack the inclination, to enter one of the many professions. God wills that most men live the hidden life. In the humble walks, the practice of Christian virtues often abound. There thrive simplicity, humility, and that modesty which makes life precious in the sight of God. Many names of God's real heroes will remain unknown till Doomsday. God is wise and just and merciful. He knows best what is good for each and all. In fine, no matter what your walk in life may be, no matter what your opportunities are, make up your mind to save your soul.

The following words, written in his old age by Charles Carroll of Carrollton, one of the signers of the Declaration of Independence, ought to be an inspiration to every Catholic: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow, public appreciation, esteem, applause of my fellow men: but what I now look back on with great satisfaction to myself is, that I have loved and practiced my religion." Blessed will we be if, at the end of our life, we too can say: "I have loved and practiced my religion."

Sayings of the Fathers:

"In vain you do good, if before the end of life you leave off, just as he has entered the race in vain, who stops running before he has reached the goal." St. Gregory.

"It is not a great thing to begin a good work, but to continue it to the end, that is perfect, and that brings us the crown of eternal glory." St. Augustine.

Supplementary Reading from the Catholic Encyclopedia

Education, V-295
Schools, XIII-554d
Universities, XV-188d
Vocation, XV-498d
Art, XVI-915
Science, XVI-915

Religious Life, XII-748d
Seminary, XIII-694b
Monasticism, X-459b
Law, XVI-895b
Medicine, XVI-530b.
Education, V-295d; XVI-874

SAVE YOUR SOUL!

APPENDICES

I THE CHURCH YEAR

The beginnings of the Catholic Church year are found in the Church year of the Old Law, as revealed by God to Moses. God said: "Three times a year shall all thy males appear before the Lord thy God in the place which He shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles." Deut. 16:16. These three feasts of the Mosaic revelation foreshadowed the three great feasts of the Christian revelation: Easter, Whitsunday, and Dedication of the Church.

The feast of unleavened bread, the Jewish Pasch, was the type foreshadowing the Christian feast of Easter. The feast of weeks foreshadowed the seven weeks after Easter, leading up to the fiftieth day, the Jewish Pentecost, which was the type of the Christian Whitsunday. The feast of tabernacles was the feast selected by Solomon for the dedication of the Temple, which he had built in Jerusalem. Thenceforth the feast of tabernacles was known as the Dedication of the Temple. Holy Church in turn established the feast of the Dedication of the Church, glorifying God by a special festival of thanksgiving for all the gifts and graces He had stored in the Church, His treasure-house on earth.

To the three feasts of Easter, Whitsunday, and Dedication, the Church in very early times added a fourth feast, Epiphany, the Manifestation of Christ the Messiah, whose adoration by the Gentiles called for a great annual commemoration. Later, in the face of heresies about the divinity and humanity of Christ, the Church clearly stated the doctrine of His divinity and humanity, and added the feast of Christmas as a perpetual memorial of the virgin birth of the God-Man.

These feasts, Christmas (Epiphany), Easter, Whitsunday, Dedication are the four centers about which the Church year turns. The Church year is therefore readily divisible into four parts, corresponding to the four purposes of religion, which are adoration, propitiation, petition, and thanksgiving. Christmas is preceded by Advent; Easter by Lent; Whitsunday by Apostles' Fast, lasting nine days, from the day after Ascension to Whitsuneve. The chart gives a view of the Church year divided into its four seasons.

The Liturgical calendar, depends chiefly upon the date of Easter, which is the Sunday following the first full moon after March 20th. When the date of Easter has been determined, the rest of the calendar is fixed as follows:

Six Sundays after Easter.

Whitsunday (Pentecost), the seventh Sunday after Easter.

Sundays after Pentecost.

Advent, beginning on the fourth Sunday before Christmas.

Christmas.

Sunday within the octave of Christmas, if a Sunday comes between Christmas and New Year.

LITURGICAL CALENDAR

SUN. MON. TUE. WED. THUR. FRI. SAT.

Advent I	ADORATION						
Advent II							
Advent III							
Advent IV							
After Christmas							
Vacant							
After Epiphany I							
After Epiphany II							
After Epiphany III							
After Epiphany IV							
After Epiphany V	PROPIATION						
After Epiphany VI							
Septuagesima							
Sexagesima							
Quinquagesima							
Lent I							
Lent II							
Lent III							
Lent IV							
Passion							
Palm	PETITION						
Easter							
After Easter I							
After Easter II							
After Easter III							
After Easter IV							
After Easter V							
After Easter VI	THANKSGIVING						
Whitsunday							
After Whitsunday I							
After Whitsunday II							
After Whitsunday III							
After Whitsunday IV							
After Whitsunday V							
After Whitsunday VI							
After Whitsunday VII							
After Whitsunday VIII							
After Whitsunday IX							
After Whitsunday X							
After Whitsunday XI							
After Whitsunday XII							
After Whitsunday XIII							
After Whitsunday XIV							
After Whitsunday XV							
After Whitsunday XVI							
After Whitsunday XVII							
After Whitsunday XVIII							
After Whitsunday XIX							
After Whitsunday XX							
After Whitsunday XXI							
After Whitsunday XXII							
After Whitsunday XXIII							
After Whitsunday XXIV							

Note.—Pupils take large sheet of paper and copy above calendar and fill it out with dates of month, inserting feasts and fasts, lent and ember days, and learn thus to make up the Liturgical Calendar for each year. Teachers will explain the manner of proceeding, especially the omission of Sundays after Epiphany and their insertion before the last Sunday after Whitsunday.

Table of Movable Feasts

	<i>Septuagesima</i>	<i>Ash Wednesday</i>	<i>Easter</i>	<i>Ascension</i>	<i>Pentecost</i>	<i>Corpus Christi</i>	<i>1st Sunday in Advent</i>
1930	Feb. 16	Mar. 5	Apr. 20	May 29	Jun. 8	Jun. 19	Nov. 30
1931	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	Jun. 4	Nov. 29
1932	Jan. 24	Feb. 10	Mar. 27	May 5	May 15	May 26	Nov. 27
1933	Feb. 12	Mar. 1	Apr. 16	May 25	Jun. 4	Jun. 15	Dec. 3
1934	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	May 31	Dec. 2
1935	Feb. 17	Mar. 6	Apr. 21	May 30	Jun. 9	Jun. 20	Dec. 1
1936	Feb. 9	Feb. 26	Apr. 12	May 21	May 31	Jun. 11	Nov. 29
1937	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1938	Feb. 13	Mar. 2	Apr. 17	May 26	Jun. 5	Jun. 16	Nov. 27
1939	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	Jun. 8	Dec. 3
1940	Jan. 21	Feb. 7	Mar. 24	May 2	May 12	May 23	Dec. 1
1941	Feb. 9	Feb. 26	Apr. 13	May 22	Jun. 1	Jun. 12	Nov. 30
1942	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	Jun. 4	Nov. 29
1943	Feb. 21	Mar. 10	Apr. 25	Jun. 3	Jun. 13	Jun. 24	Nov. 28
1944	Feb. 6	Feb. 23	Apr. 9	May 18	May 28	Jun. 8	Dec. 3
1945	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	May 31	Dec. 2
1946	Feb. 17	Mar. 6	Apr. 21	May 30	Jun. 9	Jun. 20	Dec. 1
1947	Feb. 2	Feb. 19	Apr. 6	May 15	May 25	Jun. 5	Nov. 30
1948	Jan. 25	Feb. 11	Mar. 28	May 6	May 16	May 27	Nov. 28
1949	Feb. 13	Mar. 2	Apr. 17	May 26	Jun. 5	Jun. 16	Nov. 27
1950	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	Jun. 8	Dec. 3
1951	Jan. 21	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1952	Feb. 10	Feb. 27	Apr. 13	May 22	Jun. 1	Jun. 12	Nov. 30
1953	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	Jun. 4	Nov. 29
1954	Feb. 14	Mar. 3	Apr. 18	May 27	Jun. 6	Jun. 17	Nov. 28
1955	Feb. 6	Feb. 23	Apr. 10	May 19	May 29	Jun. 9	Nov. 27
1956	Jan. 29	Feb. 15	Apr. 1	May 10	May 20	May 31	Dec. 2
1957	Feb. 17	Mar. 6	Apr. 21	May 30	Jun. 9	Jun. 20	Dec. 1
1958	Feb. 2	Feb. 19	Apr. 6	May 15	May 25	Jun. 5	Nov. 30
1959	Jan. 25	Feb. 11	Mar. 29	May 7	May 17	May 28	Nov. 29
1960	Feb. 14	Mar. 2	Apr. 17	May 26	Jun. 5	Jun. 16	Nov. 27

Circumcision, New Year's Day.

Epiphany, January 6th.

The next few Sundays, until Septuagesima Sunday, are called the First Sunday, Second Sunday, etc., after Epiphany.

Septuagesima Sunday, the ninth Sunday before Easter.

Then come in order: Sexagesima Sunday, Quinquagesima Sunday, Ash Wednesday, First, Second, Third and Fourth Sundays of Lent, Passion Sunday, Palm Sunday, Easter.

Ascension Thursday comes between the Fifth and Sixth Sunday after Easter.

Corpus Christi is the Thursday after Trinity Sunday, which is the first Sunday after Whitsunday.

The Sundays after Pentecost are at least twenty-four in number. Sometimes they are more. In the latter case, the Mass of the extra Sundays is that of the Sundays after Epiphany, in one of the following arrangements:

*Sunday after
Pentecost*

23d
24th
25th

Mass of the

23d Sunday after Pentecost
6th Sunday after Epiphany
Last Sunday after Pentecost

23d
24th
25th
26th

23d Sunday after Pentecost
5th Sunday after Epiphany
6th Sunday after Epiphany
Last Sunday after Pentecost

23d
24th
25th
26th
27th

23d Sunday after Pentecost
4th Sunday after Epiphany
5th Sunday after Epiphany
6th Sunday after Epiphany
Last Sunday after Pentecost

23d
24th
25th
26th
27th
28th

23d Sunday after Pentecost
3d Sunday after Epiphany
4th Sunday after Epiphany
5th Sunday after Epiphany
6th Sunday after Epiphany
Last Sunday after Pentecost

The Mass set down in the Missal for the 24th Sunday after Pentecost is the one always said on the Last Sunday after Pentecost.

II. THE MISSAL

The Missal is the Massbook, used at the altar by the priest when saying Mass. It contains the ordinary and the proper of the Mass. The ordinary is that part which never changes. It is the same every day. The proper of the Mass consists of those parts which change from day to day according to the feasts and seasons. These parts are the following: introit, collect, lesson, gradual, sequence, gospel, offertory, secret, communion, and postcommunion. The lesson is commonly called epistle, because it is usually taken from one of the inspired epistles of the New Testament. In Eastertide the gradual is replaced by the Alleluia; in Lent and on other days of penance, it is followed by the tract. The sequence is said only in certain Masses or at certain times. Every day the proper is inserted, each part of it in its special place. There are also proper prefaces for various feasts, seasons, and occasions.

Beginners will do well to start with the ordinary of the Mass as found in most prayerbooks. The first and chief point is to be on the alert to read the responses at the right time. Thus, when the priest says "Dominus vobiscum," we should make the right response: "And with thy spirit." The next step is to fill in the rest with the ordinary of the Mass, keeping up with the priest. In the beginning, should it be found difficult to follow the priest, at least an attempt should be made to keep up with him at the main parts of the Mass. Once ease has been acquired in reading the ordinary of the Mass with the priest, the next step is to insert the proper of the Mass in its correct place.

Pope Pius X urged the people to pray the Mass with the priest. The school years are the time to learn this method of attending Mass. A frequent obstacle to following the Mass with the priest, is the custom of receiving Communion before Mass and spending the time of the Holy Sacrifice in reading prayers of thanksgiving, without making any attempt at saying the Mass with the priest. The Mass prayers are the priest's preparation for Communion and his thanksgiving immediately after it. Those who are hearing Mass and who are going to Communion, might well use those same prayers for the purpose.

Missals can be obtained, containing the Masses for the entire year, or merely for the Sundays and principal feast days. The unabridged Missal contains an introduction, which it is well to read and study.

III. THE BREVIARY

Daily Mass and Divine Office constitute the main parts of the liturgy. In ancient and medieval times the faithful were as familiar with the one as with the other. This happy condition of religion is once more returning among the faithful of all nations in the present liturgical movement. Librica, which is in complete harmony with this movement, aims to make the pupil familiar with the Breviary as well as the Missal.

The Breviary is the book which contains the text and rubrics of divine office. The divine office, consists of psalms, lessons and responses, taken mostly from the Holy Bible, while the proper of the divine office is expressive of the feast or season of the Church year. It is in these propers that the spirit of the feasts and seasons are expressed.

The divine office is named after the various hours of the day and night at which time they are wont to be recited. These hours are called: nocturns, or night offices; lauds or morning office; prime, 7 A.M.; terce, sext, none, said at 9 A.M. 12, 3 P.M.;

vespers, about 6 P.M.; and compline, said after sunset, or about 7 P.M. The ancients divided the day into four stations and the night into four vigils, about three hours apart. The modern dial reverses the scriptural dial. The liturgy follows the scriptural dial.

Once made familiar with the use of the Sunday Breviary, the student will find that the devout use of the same is one of the best forms of prayer. All those in Holy Orders, as well as the members of the ancient and medieval Orders, are bound daily to recite the divine office. There are no better sources of meditation and oral prayer than the Missal and Breviary. The faithful, once they have acquired the custom of using these books, will find solace for their souls and better knowledge of their religion.

IV. THE HOURS

The Hours is a book which contains the following parts:

Little Office of the Blessed Virgin

Office of the Dead

Fifteen Gradual Psalms

Seven Penitential Psalms

Litanies (of the Saints)

Commendations.

The Hours is a sort of small Breviary for the laity. It has its various parts like those of the Breviary: matins, lauds, prime, terce, sext, none, vespers, compline. Whereas in the Breviary the contents change day by day, in the Hours they are the same for every day.

Prime and compline were the official morning and night prayers of Holy Church during past ages. The Hours in the course of the day are the best means of elevating the heart to God in prayer. For a short visit to the Blessed Sacrament, nothing is better adapted to unite with the choirs of angels in heaven and the prayer of the Church on earth, than the Hours.

V. THE RITUAL

The Ritual contains the text and directions for the administration of the sacraments, as also for the blessing and use of sacramentals. It is profitable to read the rites of Baptism, Matrimony, and Extreme Unction. These, and other extracts from the Ritual, are contained in the Manual of Prayers compiled by order of the Third Plenary Council of Baltimore.

VI. THE BIBLE

The Holy Bible is the inspired word of God. The Catholic Church was founded by Jesus Christ, and in her dwells the Holy Ghost, protecting her from error. She is the divinely appointed guardian of the Bible and the only authorized interpreter of it. She rejects all false Bibles and all false translations. No interpretation which differs from hers can be true. We should hold the Bible in great love and reverence. It should be kept in a becoming place, and nothing else should be placed upon it. If we take our spiritual life seriously, we will read the Bible often, more often than we do any other book. And we will ponder over its words, treasuring them in our heart.

Pope Leo XIII, of happy memory, encouraged the reading of the Scriptures by granting an indulgence of three hundred days to all those who read the Sacred Scrip-

tures for at least a quarter of an hour each day, with a plenary indulgence once a month.

If we habitually make the Bible our Book in health and in sickness, when old age draws near, it will be our comfort and stay. Prayer and devotion never found expression in sweeter words than in the Bible. All through our life we may find in it the comfort and guidance we may need. Reading the Bible devoutly and diligently is the practice that makes for spiritual mastery.

The Catholic Encyclopedia contains a fund of knowledge on Biblical matters. Consult the same, XVI-917 for a complete selection of biblical reading.

VII. CANON LAW

Civil law is the law of the State. Canon law is the law of the Church. The word "canon" means "rule." The word is applied to the rules of discipline as well as of doctrine, the rule not only of faith, but also of morals. Hence the canon law comprises the decisions and decrees of Popes and councils as to the governing of the Church. These canons have been gathered into one volume called the Code of Canon Law.

The Church, being a divinely instituted society, has full right to make laws for its own administration and for the good of its members in religious matters. It is the only divinely authorized judge in questions of faith and morals. Its solemn decisions are canons, part of the Canon Law.

Canon 1247. Feast days of obligation for the universal Church are: All Sundays, Christmas, Circumcision. Epiphany, Ascension, Corpus Christi, Immaculate Conception and Assumption of the Blessed Mother of God, St. Joseph, her spouse; Sts. Peter and Paul, Apostles, lastly All Saints.

Note. The feasts of obligation in the United States have been listed in Chapter 6, part 3.

Canon 1248. On feasts of obligation Mass must be heard, and one must abstain from servile work, lawsuits, and, unless lawful custom or particular indult permits them, the holding of public market, fairs, and other sales and purchases.

Canon 1349. 3. The faithful shall be diligently admonished and exhorted to hear sermons frequently.

Canon 859. Every Catholic, of either sex, who has reached the age of discretion, that is, the use of reason, must receive Holy Communion once a year, at least during the Easter time, unless, for a reasonable cause, his own priest should advise him to abstain for a time.

Canon 1252. 1. The law of abstinence only must be observed on all Fridays. 2. The law of abstinence and fast must be observed on Ash Wednesday, on the Fridays and Saturdays of Lent, on the Ember Days, on the Eves of Pentecost, Assumption of Our Lady into heaven, All Saints and Christmas. 3. The law of fast only must be observed on all other days of Lent. 4. On Sundays or holy days of obligation the law of abstinence, or of abstinence and fast, or of fast only ceases, nor are vigils anticipated; it ceases on Holy Saturday after the noon.

VIII. CALENDAR OF THE SAINTS

There is a difference between the liturgical calendar and the calendar of the saints. The former has to do with the seasons and principal feasts of the Church

year; the latter comprises the lesser feasts of our Lord, and the feasts of our Lady, the angels, and the saints.

Some of the principal feasts of the saints follow.

- Jan. 14. St. Hilary, Bishop, beginning of school after Christmas Holidays, with the octave of Epiphany, Jan. 13. Hilary Term.
 18. St. Peter's Chair at Rome.
 25. St. Paul's Conversion.
- Feb. 2. Purification of the Blessed Virgin, Candlemas.
 22. St. Peter's Chair at Antioch. Old beginning of Spring.
- Mar. 17. St. Patrick.
 19. St. Joseph.
 25. Annunciation, Lady-in-Spring.
- Apr. 23. St. George, Martyr.
 25. Greater Litanies. St. Mark, Evangelist.
- May 1. Sts. Philip and James the Less, Apostles. Mayday.
 3. Finding of the Holy Cross.
 25. St. Urban, Pope and Martyr. Old beginning of Summer.
- June 11. St. Barnabas, Martyr.
 24. St. John the Baptist, Midsummerday. Blessing of wells and springs.
 29. Sts. Peter and Paul, Apostles.
- July 2. Visitation, Ladyday-in-Summer.
 25. St. James the Greater, Apostle.
 26. St. Ann, Mother of the Blessed Virgin.
- Aug. 6. Transfiguration of our Lord.
 10. St. Lawrence, Martyr.
 15. Assumption of the Blessed Virgin, Marymas. Blessing of herbs.
 24. St. Bartholomew, Apostle. Old beginning of Autumn.
- Sept. 8. Nativity of the Blessed Virgin, Ladyday-in-Harvest.
 14. Holy Rood Day.
 15. Seven Sorrows of the Blessed Virgin.
 21. St. Matthew, Apostle, Evangelist.
 29. Michaelmas, School term after Summer holidays. Michaelmas Term.
- Oct. 2. Guardian Angels.
 7. Holy Rosary.
 18. St. Luke, Evangelist.
 28. Sts. Simon and Jude, Apostles.
 31. Hallowe'en.
- Nov. 1. All Saints or All Hallows.
 2. All Souls.
 11. St. Martin, Bishop.
 21. Presentation of the Blessed Virgin, Ladyday-in-Autumn.
 22. St. Cecilia, Martyr.
 23. St. Clement, Pope and Martyr. Old beginning of Winter.
- Dec. 8. Immaculate Conception, Ladyday-in-Winter.
 21. St. Thomas, Apostle. Carole'en. Christmas Holidays begin.
- Note. See Butler's Lives of the Saints. For critical information consult Dictionary of the Saints by F. G. Holweck. (Herder.)

IX. HOLIDAY CUSTOMS

Holy Church adapted herself to the nations to whom she carried her divine mission of saving and sanctifying souls. She united the nations into one Christendom without destroying their individuality. The arts and sciences which she found, as well as the customs and traditions among the people where she labored, she consecrated to her service and made them Christian.

So it happens, for example, that our Christmas is a festival of joy and beauty, not only because of the joyful tidings which it announces, but also because of the many customs and observances which accompany it. It is the same with Easter and Midsummer Day, with Halloween and other days. The Church permitted local customs to cluster about the feasts. Down through the ages have come the festival customs.

When paganism gave way to Christianity, it was natural for the folks to continue those observances of their forefathers connected with certain times, which now coincided with Christian festivals. This seems to be the origin of many popular customs which add so much domestic joy to the feasts of Holy Church.

The bishops and priests of the newly converted nations were themselves of the kith and kin of those nations. They knew and understood the nature of customs which bore no evil intent or purpose. It happened that observances continued among the Christian nations and have largely come down to us, which are proper to certain feasts and seasons. As many a heathen temple was converted into a church of God, as the literature of the ancients was brought into the service of religion, so too did the first Christian teachers accept the national customs of the people to enhance the festivals of the Church.

The brief notices which follow are examples of ancient and medieval customs, some of them still existing.

Children's Night Prayer

Matthew, Mark, Luke, and John,
Bless this bed that I lie on.
Four corners to my bed,
My angel standing at my spread,
Now at my feet, now at my head,
To carry me home when I am dead.
I go by sea, I go by land,
The Lord made me with His right hand.
He is the branch and I'm the flower.
Pray, God, send me a happy hour.
Not only me but those who're near,
Now and evermore to me dear.
God within and God without;
Sweet Jesus Christ all round about.
Before I lay me down to sleep,
I pray the Lord my soul to keep.
And should I die before I wake,
I pray the Lord my soul to take,
For Jesus' sake. Amen.

On Holy Rood Day, September 14th, children went a-nutting. The custom has reference to the tree of the Holy Cross. Holy Rood is the Calvary, Christ crucified, with Mary and John at the foot of the cross.

All Souls, November 2d. In olden times the rich provided for the poor by leaving foundations whence the poor received food at this season. Almsdeeds were means of obtaining mercy at the hands of God. The poor went "a-souling," singing for a "soulcake." The bell tolled at funerals was the "soul-bell." It is the time to go to the graveyards and there kneel by the graves of the dead and pray for the repose of their souls.

St. Nicholas Day, December 6th. Children woke up early and, as they leaped from bed, nuts and candies rolled out. The patron of children had placed them there in the night. He had tossed three bags of gold into a poor man's house as a dowry for his three destitute daughters. The saint appears now at Christmas in the garb in which Winterking appeared on St. Clement's Day. He was introduced into this country by the Dutch of New Amsterdam on Manhattan Island, as Sant Klaus, Americanized into Santa Claus.

Yule was the name of the midwinter festival, which the missionaries found in the north. The hunt of the northern gods had ended in the death of the wild boar, but the favorite god, Baldur, the invulnerable, had died of a wound made by the tusk of the boar. Over the housetops rode the hunters during the twelve days of the midwinter festival. Above the smoke vent (the outlet for smoke before the days of stoves and chimneys), the noise of the passings gods on their wild hunt could be heard—or was it the winter storm? About the hearth sat the folk, listening to tales or singing the songs of the boar hunt. A great problem always, in the Middle Ages as well as today, was how to get children to bed early. The birch broom stood in the corner near the hearth, and a birch did the trick. On the mantle-tree hung the cloaks, that had become wet outdoors in the sleet and snow. There too hung the stockings to dry before morning. The boar hunter came down the vent and filled the little stockings with goodies. This hunter, now christened Santa Claus, still does his merry duty, though the chimney is a harder route than the one time smoke vent.

Christmaside was the most blessed season of all the year. The Son of God became a Babe! This mystery broke down all barriers between man and God. Rich and poor came close to the crib in the church to kneel on the stone floor and do homage to the Son of God. Every home was wide open. None went hungry or needy. Even the birds were provided for and a sheaf unthreshed was fastened to the barn gable.

Christmas is a-coming,
 The geese are getting fat;
 Please to put a penny
 In the old man's hat.
 If you haven't got a penny,
 A half penny will do;
 If you haven't got a half penny,
 God bless you.

The little ones sang:

God bless the master of this house and the good missus too,
And all the little children that round the table goo,
I wish you a merry Christmas and a happy New Year,
A good fat pig in the larder to last you all the year.

Minstrels sang Christmas carols. Outdoors the mummers sang:

We're neither come to your house to beg or to borrow,
But we're come to your house to drive away o' sorrow.
A cup o' drink, as you may think, for we're very dry.
We'll tell you what we're come for, a piece of Christmas pie.

Another group at the door would sing:

Good master and mistress, we wish you good cheer.
For this is old Christmas, a merry time of the year,
When Christ did come to save us from all our worldly sin.
We wish you a merry Christmas and all good health within.

Then perhaps Davy Doubt would storm in with his band, trimmed in ribbons and greens, performing pantomimes, while Davy, with blackened face and with a huge broom in his hand, would sing—his followers at his heels, supporting him with gestures:

Here come I, little Davy Doubt.
If you don't give me money I'll sweep you all out.
Money I want and money I crave;
If you don't give me money, I'll sweep you to the grave.

Twelfth night, Eve of Epiphany. On this evening merry-makers chose a king. A Twelfthtide cake was baked, richly spiced with ginger, etc. A ring or coin or else a bean was baked into the cake. It was cut into as many pieces as there were guests present, and five additional pieces. These five pieces were set aside, one for our Lady and one for her divine Child, while three were reserved for the Magi. These five pieces were given to the star-singers who were sure to call.

Maundy Thursday was called Poor Man's Thursday, because of the alms distributed on that day. Of old we find that it was said: "The kynges and queens of England on that day washe the feete of as many poore menne and women as they be yeres olde, and geve to every of them so many pence with a gowne and another ordinary almes of meate, and kysse their feete; and afterward geve their gownes of their backes to them that they se most nedy of all the nomber." Thus was observed the "Maundy of Chryste wyth hys Apostles" by Popes and bishops, by kings and noble lords. Of one such lord, we are told: "To as many poore men as his Lordshipe is yeres of aige, and one yere of my lord's aige to come, my lord useth and accustomyth yerely upon the said Mawndy Thursday, to come to be delyverit to one of my lordis chaplaynes, for every of my yonge maisters, my lord his yonger sonnes to gyf for every of them as many penns to as many poore men as every of my said maisters is yeres of aige and for the yere to come."

Before the modern invention of matches, when a fire had to be started it was customary to obtain a live coal from the fire in a neighbor's house. On Holy Saturday, after the blessing of the Easter fire in the vestibule of the church, fleet-footed youngsters lighted their brands in the Easter fire and rushed home with the burning brand to relight their home fires.

Easter, ending the Lenten season, was the signal for joy and merriment. There were outdoor amusements after the long shut-in winter. The sun was sure to dance three times, inaugurating the day. Few there were who did not rise early in the morning to go to the highest hill in the neighborhood to witness the sun dance. Handball season opened. It was the egg day. Eggs were plentiful in every color for picking and rolling and sending as greetings. Hospitality was shown. Great platters of eggs stood about, heaped high, for coming frolickers.

Mayday, May 1st. On the village common a large circle was drawn, in the center of which the Maypole was erected. It was decorated with flowers and greens, and surrounded by the village folk, who made merry. From it fluttered streamers and garlands, wreaths and banners. Round about were erected the booths. Within the circle the performers entertained the people, young and old.

Thanksgiving Day. For many centuries past, our Catholic ancestors in Europe have observed days of prayer and fast in times of calamity, and days of thanksgiving in times of great victory or other occasions of special thanksgiving. We are now familiar with the annual observance of Thanksgiving on the last Thursday of November. But it is a mistake to suppose that this has been a constant national practice ever since the beginning of our country's history. In fact, as a national annual observance, the practice was inaugurated by President Lincoln, as will be evident from the following list of Thanksgiving Day proclaimed by our Presidents. There were only two before Lincoln's time.

By Washington, Last Thursday of November, 1789.

By Madison, Second Thursday of April, 1815.

By Lincoln, the following:

April, 1862.

August 6, 1863.

Last Thursday of November, 1863.

Last Thursday of November, 1864.

By Johnson, the following:

First Thursday of December, 1865.

Last Thursday of November, 1866.

Last Thursday of November, 1867.

On the last mentioned occasion, the President's proclamation declares that it is issued "in conformity with a RECENT CUSTOM." Since then Thanksgiving Day has been observed annually.

The student, who is in search for information on this subject, is referred to Brand's Observations on Popular Antiquities, one volume, Chatto and Windus, London. English Folk-Rhymes, G. F. Northall, Keegan, Paul. London.

X. REFERENCE BOOKS

Besides the Bible and the Missal, which should be constantly used in connection with Libica, the Catholic student should become familiar with the use of that com-

prehensive storehouse of religious information, the Catholic Encyclopedia. Its sixteen volumes treat every subject of Catholic doctrine, morals, and history, as also Scripture and liturgy. It is unsurpassed as a supplementary source of information for all who are using Libica.

To facilitate the use of the Encyclopedia for collateral reading, at the end of each chapter in this text book will be found a list of subjects which develop the topic of the chapter, and the volume and page where the subject is treated in the Catholic Encyclopedia. The letter (a, b, c, or d) following the page number indicates at which quarter of the page the treatment begins.

Besides the Catholic Encyclopedia the following reference books are recommended to teachers and pupils:

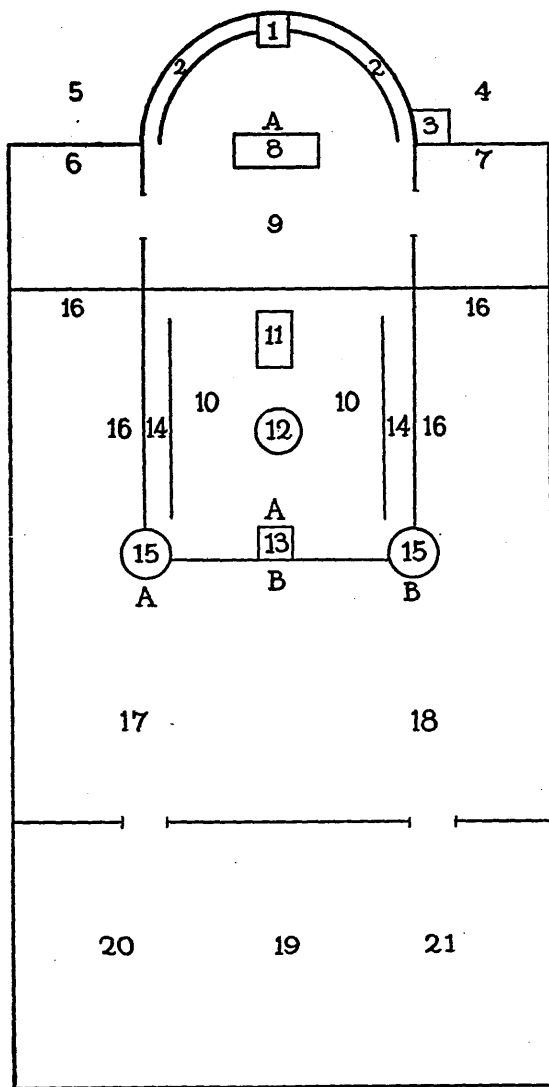
1. Catholic Dictionary, Addis and Arnold, (Herder).
2. Ecclesiastical Dictionary, John Thein, (Benziger).
3. New Catholic Dictionary, Wynne and Pallen.

The Treasury of the Faith series, consisting of 36 booklets, edited by Rev. George Smith, Macmillan, is an excellent Libican Library. Each booklet, by some eminent specialist, elaborates in about 90 pages one or other of the Chapters of this text book.

XI. THE FATHERS OF THE CHURCH

The Fathers of the Church are those early Christian writers whose works on religious subjects have come down to us. The Fathers are often quoted to show what was the belief and practice of the Church in those early days. Many of them lived so near the time of the Apostles that their words are a testimony to the Apostolic teaching. A course in Patrology, is found in Catholic Encyclopedia, XVI-906.

XII. GROUND PLAN OF ANCIENT CHURCH



1, Cathedra, or bishop's throne. 2, Seats for clergy. 3, Cornerstone. 4, Sacristy. 5, Library. 6, 7, Chapels. 8, High Altar without reredos, etc., plain. 8-A, Where priest stands, saying Mass. 9, Sanctuary. 10, Choir. 11, Catafalque, permanent. 12, Lectern. 13-A, Abbot's chair at divine office; B, Stationary crucifix (where now cross bearer stands at Libera). 14, Stalls for chanters at divine office and Mass. 15, Pulpits, A for gospel, B for lesson. 16, Rail enclosing sanctuary and choir. 17, Men's side. 18, Women's side. 19, Narthex. Font. 20, Men's side. 21, Women's side. 22, 23, 24, Esonarthex or outdoor vestibule for the three lower classes of public penitents.

No matter what cardinal point the church faces, the following terms are of common usage: West front. East end (instead of back of church). North side (instead of gospel side). South side (instead of epistle side). South and north aisle (instead of gospel and epistle aisle). Chapels (instead of side altars). Gallery (instead of choir).

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XIII. GLOSSARY

- Acolyte**—The grade below subdiaconate; last of the Minor Orders; server at the altar.
- A.D. Anno Domini**—In the year of Our Lord. A.D. 1930 means that many years after Our Lord was born. B.C. Before Christ, e.g. Alexander the Great lived B.C. 356–323.
- Alb**—A long white linen tunic worn by those in Major Orders at Mass and other ceremonies.
- Altar**—A stone or wooden table used for sacrifice. A fixed altar is built of masonry down to the ground. A portable altar is made of wood, with an altar stone set in the middle. Altar stones and fixed altars are anointed and consecrated by a bishop.
- Ambry**—A place, like a little cupboard, in which the sacred vessels are kept, usually above the vesting case. The ambry for the holy oils is on the wall near the altar.
- Amice**—A linen head and neck covering. It is the first vestment that the priest puts on over the cassock, when vesting for various functions.
- Antiphon**—A verse introducing a psalm.
- Apse**—The semicircular space behind the altar.
- Banns**—Public announcement of a prospective marriage.
- Baptistery**—A chapel, near the entrance of a church, where the baptismal font stands.
- Bier**—A wooden or metal frame with handles, for carrying coffins, statues, etc.
- Biretta**—The four-cornered hat worn by the clergy at church ceremonies.
- Bishop**—One who is consecrated in the last grade of Holy Orders, empowered to ordain priests, to confirm, to dedicate churches, and perform various other functions. He is appointed by the Pope to rule the diocese allotted to him.
- Brother**—In a religious order of men, a member who does not receive Holy Orders.
- Burse**—A receptacle for the corporal, square and flat, covered with cloth of liturgical color. At the beginning of Mass, the corporal is taken out and the burse is placed upright near the tabernacle.

Canon law—The law of the Church.

Canon of Scripture—The authentic list of Sacred Books.

Canon of the Mass—That part, after the Preface, which never varies.

Canopy—A dome fixed above the altar, and resting on four columns or suspended from above on chains; also a dome-like structure above the bishop's throne; also a cloth swung on four staffs, borne by canopy-bearers, under which the celebrant walks when carrying the Blessed Sacrament in procession.

Cardinal—A member of the Sacred College of cardinals, who are appointed by the Pope, are his counsellors, heads of the congregations which manage papal affairs. They are also electors of the Pope.

Cassock—A close-fitting, full-length garment worn by the clergy; black for priests and lesser clerics, purple for monsignors and bishops, red for cardinals, and white for the Pope.

Cathedral (from "cathedra," teacher's chair)—Where the bishop's cathedra stands; hence the bishop's church.

Celebrant—The bishop or priest officiating at the altar.

Censer—A vessel suspended from chains, holding live coals, on which incense is put for incensation.

Chalice—The cup used by the priest at Mass.

Chasuble—The large outer vestment worn by the priest at Mass.

Chrism—Mixture of olive oil and balsam, blessed by a bishop Maundy Thursday, for use at Baptism, etc.

Clergy—Those who have received tonsure.

Ciborium—A cup-shaped receptacle in which are kept the hosts for Communion.

Cloister—The enclosed and exclusive part of a monastery or nunnery.

Collect—The prayer which follows the Kyrie or Gloria at Mass.

Compline—The last part of the daily office.

Cope—A ceremonial mantle, open at the front, fastened over the breast with a clasp, worn in processions, at vespers, benediction, and certain other occasions.

Corporal—The linen cloth which is spread on the altar in front of the tabernacle at the beginning of Mass.

Crosier—A gold or gilt pastoral staff used by a bishop at certain ceremonies. It is one of the insignia of the episcopal office.

Crypt—A vault under the church; also a basement used as a chapel.

Dalmatic—A vestment worn by deacons and subdeacons at sacred functions.

Deacon—One who has received the Holy Order next below the priesthood.

Dean—A pastor appointed by the bishop over a certain district to expedite matters of minor importance within the district, which is called the deanery.

Diocese—A certain district within which the bishop exercises jurisdiction over the faithful and clergy, committed to his care.

Divine Office—The Breviary; the collection of psalms, etc., recited daily by subdeacons, deacons, priests, and members of certain religious orders.

Elevation—The raising up of the sacred host and chalice after the consecration at Mass.

Epistle—The Scripture lesson read at Mass after the Collect and before the Gospel. It is frequently taken from one of the New Testament Epistles.

Friar—A member of any one of several religious orders, for example, Franciscans, Dominicans, Capuchins.

Friary—The residence of friars.

Genuflection—Bending the knee to the ground, in sign of respect and homage.

Gospel—One of the four New Testament narratives of the life of Christ.

Gradual—Versicles and responses chanted after the lesson or epistle at Mass.

Heresy—Any doctrine contrary to the defined teaching of the Church.

Host—An altar bread, made of wheat flour and water, without yeast.

Incense—The dried gum obtained from a variety of trees and giving an agreeable odor when burned.

Introit—The first prayer read from the Missal at Mass. It consists of an antiphon, one verse of a psalm, the minor doxology, and the antiphon repeated.

Laity—All those who are not in the number of the clergy.

Lauds—A part of the divine office.

Liturgical Colors—Violet, green, red, white, and black. Gold may be used instead of white.

Liturgy—Form of prayer and ceremonial established by ecclesiastical authority, to be used in the public devotions of the Church.

Lunula (Lunette)—A small receptacle for holding the Host and to be inserted in the monstance for Exposition and Benediction of the Blessed Sacrament.

Maniple—A small liturgical vestment worn on the left forearm by subdeacon, deacon, and priest.

Matins—The first portion of the daily divine office.

Miter—A headdress worn by bishops. It is pointed at the top and has two flaps which hang down the back.

Monk—A member of any one of several religious orders whose members follow the Rule of St. Benedict.

Monastery—The residence of monks.

Monsignor—Honorary title given to bishops and other dignitaries of the Church.

Monstrance (*Ostensorium*)—A receptacle holding the lunula with the Host, and used in solemn Exposition and Benediction of the Blessed Sacrament.

Nave—The main body of the church, as distinct from the side aisles and transepts. It extends from the vestibule to the sanctuary.

None—One of the parts of the divine office.

Novena—A devotion performed on nine consecutive days.

Nun—A member of a religious order of women. A more correct use of the word restricts it to those orders of women who are cloistered, recite the divine office, but who do not engage in activities outside the convent.

Nunnery—Residence of nuns or sisters.

Octave—The eight days after certain Church festivals, as Easter, Whitsunday.

Offertory—That part of the Mass at which the bread and wine are presented to God, to be consecrated later; also the antiphon recited before the offertory of the Mass, that is, after the Gospel (or Credo).

Pall—A small square linen, placed over the chalice; also a large black cloth spread over the coffin or catafalque.

Pallium—A narrow white woolen band worn over the shoulders by archbishops on certain occasions.

Parish—A territorial division of a diocese, under the care of a parish priest (pastor).

Paten—A gold or gilded plate on which the consecrated Host is placed at Mass.

Pope—Bishop of Rome and supreme head of the Church, the successor of St. Peter in the primacy.

Postcommunion—A proper prayer of the Mass, the last prayer before the "Ite missa est" and the final blessing.

Preface—The part of Mass just before the Canon.

Priest—One who is ordained to offer sacrifice. In the Christian Church: one ordained to offer the sacrifice of the Mass. To him also is given the power to forgive sins in the tribunal of Penance, and various other powers.

Prime—A certain part of the divine office.

Proper of the Mass—Certain variable parts, namely: introit, collect, lesson, gradual, sequence, gospel, offertory, secret, communion, postcommunion, and preface.

Pyx—A small, watch-shaped metal case in which Communion is carried to the sick.

Ritual—A book containing the text and directions for various ceremonies performed by the priest.

Rubric—A ceremonial direction, as found printed in the Missal, Ritual, etc.

Sacrifice—A ceremonial action whereby certain things are offered to God in homage and in recognition of His sovereign dominion.

Sacrifice of the Mass—A sacrifice in which bread and wine are, by the power of the priest's words of consecration, changed into the body and blood of Christ.

Sacristy—A room near the apse or sanctuary, where the sacred vessels are kept and where the clergy vest for ceremonies.

Saint—One who has been canonized by the supreme authority of the Church, authorizing their intercession to be publicly implored throughout the Universal Church.

Sanctuary—That part of a church where the altar stands, cut off from the nave by the communion rail.

Sanctuary Lamp—A lamp near the altar, in which a light burns night and day before the tabernacle where the Blessed Sacrament is reserved.

Secret—A proper prayer of the Mass, just before the Preface.

Sequence—A proper prayer of the mass on a few feasts.

Sext—A part of the divine office.

Sister—A member of a religious order of women. See also Nun.

Stole—A liturgical vestment in the form of a narrow band. By deacons it is worn from the left shoulder to the right hip; by priests at Mass cross-wise over the breast, otherwise hanging down in front; by bishops, always straight down in front.

Subdeacon—The lowest of the Major Orders.

Surplice—A short linen (or lace) loose fitting tunic worn over the cassock by the clergy on various occasions.

Tabernacle—The small wooden, metal, or stone case or safe in which the Blessed Sacrament is reserved on the altar.

Tenebrae—The matins and lauds of the divine office in Holy Week, when recited or chanted publicly.

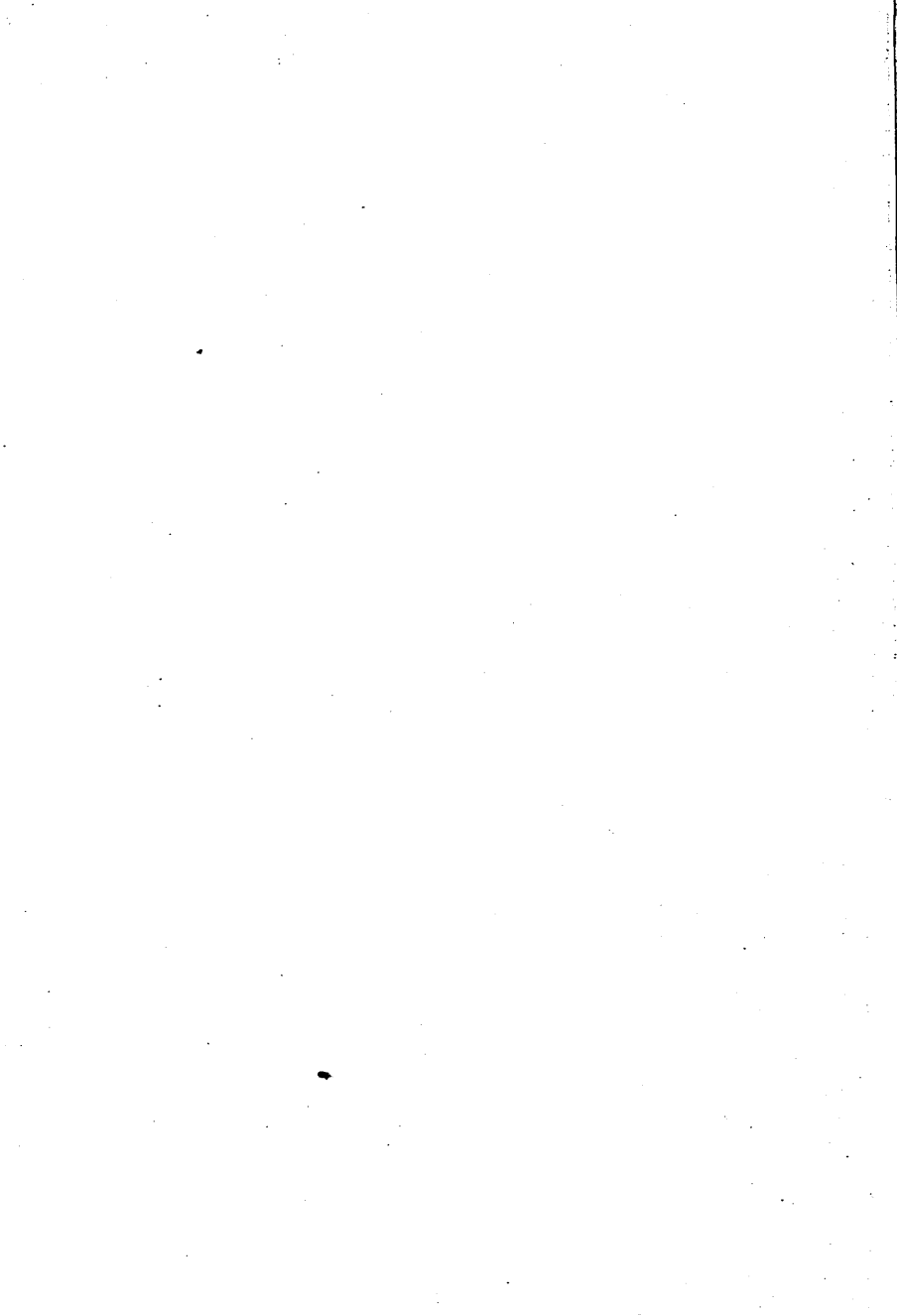
Transept—One of the cross-arms of a church.

Tiara—A conical hat, surrounded by three crowns, worn by the Pope on certain occasions.

Vespers—A part of the divine office.

Versicle and Response—A short verse answered with another short verse.

Vestibule—The forepart of a church.



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